

J. S. Russell

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The Shewing of a Vision



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"We are all in Him enclosed; in us is His homeliest home and His endless dwelling."

The Shewing of a Vision

BEING EXTRACTS FROM
"REVELATIONS OF DIVINE LOVE"
SHEWED TO A DEVOUT ANCHORESS
BY NAME
MOTHER JULIAN OF NORWICH

PREFACE BY THE
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LONDON: ELLIOT STOCK
7, PATERNOSTER ROW, E.C.

MCMXV.

DEDICATED TO

E. M. S.

BY

A.

Preface



THE discovery of a buried treasure belonging to forgotten times is one of the most stimulating pleasures of any age; and to some of us our discovery of Julian of Norwich and her priceless little book has brought that delight. The Dean of Saint Paul's, in his "Studies of English Mystics,"* quotes Blomefield's "History of Norfolk" (1768), who writes:

"In the east part of the churchyard" (of the old Church of Saint Julian, in the parish of Conisford, near Norwich) "stood an anchorage, in which an ankeress or recluse dwelt till the Dissolution, when the house was demolished, though the foundations may still be seen. In 1393 Lady Julian, an ankeress here, was a strict recluse, and had two servants to attend her in her old age."

"The little Church of Saint Julian," says Miss Warrack, whose beautiful edition of Julian's Revelations† makes them easy to read, "still keeps from Norman times its dark round tower of flint rubble, and still there are traces about its foundation of the anchorage built against its south-eastern wall." The church was assigned by King Stephen to the Nuns of Carrow, a small

* "Saint Margaret's Lectures" (John Murray). † Methuen.

Benedictine house. The Lady Julian was probably a Benedictine nun belonging to this Convent. She was thirty years old when, in May, 1373, the revelation was made to her which she afterwards recorded in narrative form.

Miss Underhill* refers to her thus: "The moment of Walter Hilton's death coincides with the completion of the most beautiful of all English mystical works, 'The Revelations of Love of Julian of Norwich, 1343-1443' ('Theodidacta, profunda, ecstatica'), whose unique personality closes and crowns the history of medieval mysticism. In her the best gifts of Rolle and Hilton are transmuted by 'a genius for the infinite' of a peculiarly beautiful and individual type. She was a seer, a lover, and a poet. Her mysticism, owing little to her predecessors, results from a direct and personal vision of singular intensity."

Baron von Hugel distinguishes four characteristics by which the true mystics of the Catholic Church point the way out of all that is false and sickly, and on to all that is true and wholesome in religious experience.†

The first mark of the true is "the grand trust in and love of God's beautiful wide world, and in and of the manifold truth and goodness present throughout life." This mark he illustrates from our author. "Well I wote," says Mother Julian, "that heaven and earth and all that is made, is great, large, fair, and good"; "the full-head of joy

* "Mysticism" (Methuen).

† "The Mystical Element in Religion," vol. ii., p. 305.

is to behold God in all," and "truly to enjoy in our Lord, is a full lovely thanking in His sight."

The second mark may be expressed in words of Saint John of the Cross: "One act of the will, wrought in charity, is more precious in the eyes of God than that which all the visions and revelations of heaven might effect"; and "Let men cease to regard these supernatural apprehensions . . . that they may be free." This mark might be illustrated by the characteristic modesty with which Julian writes of spiritual favours granted to her in prayer, but also from many accidental expressions, as, for instance: "Truly it was not shewed me that God loved me better than the least soul that is in grace, for I am certain that there be many that never had any shewing (vision) nor sight but of the common teaching of Holy Church that love God better than I." Or, again: "I desired never bodily sight, nor shewing of God."

The third mark of the Catholic Mystic is his reverence for the concrete and institutional side of Christianity. This reverence keeps him in touch with the normal means, duties, and facts of human and religious life. While fully conscious of the supernatural working in and with these natural materials, he will, with Saint Augustine, pray God to "grant men to perceive in little things the common-seeming indications of things both small and great." This mark appears clear in our book. Julian writes: "God of

His goodness hath ordained means to help us, full fair and many. . . . Wherefore it pleaseth Him that we seek Him and worship through means, understanding that He is the Goodness of all.”*

The fourth mark is the tendency to concentrate at these recollective stages the soul’s attention upon Christ and God alone. “I believe I understand,” says Mother Julian, “the ministration of holy Angels, as Clerks tell; but it was not shewed to me. For Himself is nearest and meekest, highest and lowest, and doeth all. God alone took our nature, and none but He; Christ alone worked our Salvation, and none but He. . . .” Jesus Christ on one occasion said to Saint Catherine of Siena: “My daughter, think of Me, and I will think of thee”—a short epitome of all perfection.

Nothing is known of this beautiful character but what one may learn by reading her book. *That* is full of suggestions of great personal interest. “Its great charm,” writes Dr. Inge, “is the sunny hopefulness and happiness which shines from every page, and the tender affection for the suffering Lord which mingles with her devotion, without ever becoming morbid.† In every page one meets charming tokens of English education and character, traces of the love of home, of religion that made her childhood and youth happy, traces of poetic insight, of humour, of happy

* “Revelations,” chap. vi.

† “Mysticism,” p. 202.

laughter, of sound sense, of reverence for humanity, and especially of that which is the ground of all the most generous dispositions—a transparent simplicity and sincerity.

Some idea of the manner of Mother Julian's life as recluse in the "anchorage" near Norwich may be gained from a medieval treatise entitled, "The Ancren Riwe," written probably in the thirteenth century by a Bishop of Salisbury for the instruction of certain Anchoresses. The writer is asked to give them a Rule, and replies: "My dear Sisters, I will only give you two Rules. One rules the heart, and makes it even and smooth, without any knot or scar of evil. This is charity out of a pure heart, and love unfeigned. The other is all external. It is bodily exercise or discipline, which, the Apostle saith, profiteth little. This Rule is to serve the other. The Rule of love is always the same; the Rule of discipline may be changed and varied."

He expresses very pleasantly the tone of life in the anchorage, as he anticipates it, as follows:

"The true anchoresses are indeed birds of heaven, that fly aloft and sit on the green boughs singing merrily. That is, they meditate enraptured upon the blessedness of heaven that never fadeth and is ever green. A bird, however, sometimes alighteth on earth to seek food, but never feels secure there, and often turns herself about on her guard against danger. Even so should the anchoress be wary when she is obliged to busy herself with earthly things"—an image

which Victor Hugo has no less gracefully expressed in our time:

“ Soyons comme l’oiseau, posé pour un instant
Sur des rameaux trop frêles;
Qui sent ployer la branche, et qui chante pourtant
Sachant qu’il a des ailes.

I rejoice with the editor of this diary of sentences from Mother Julian in the happiness I know she had in studying that “fragrant”* book, in order to make her collection; and I hope that her labour of love may be the means of bringing many friends to the anchoress’s window, and more, for Julian would bring all who seek counsel of her to share in her mystic enclosure, of which she writes, “We are all in Him enclosed.”

G. CONGREVE.

OXFORD.

Feast of All Saints, 1914.

* Dr. Inge.

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Editor's Note



THE following extracts from the "Revelations of Mother Julian" are compiled from the edition which was formed from the manuscript in the British Museum, under "Sloane 2499." The postscript is from the original manuscript.

✠ ANGELA, C. H. N.

“ THIS Revelation was made to a simple creature,
that could no letter, living in mortal flesh, the
Year of our Lord, one thousand three hundred
and seventy-three, the eighth day of May.”

MOTHER JULIAN

The Shewing of a Vision

The Revelations of Mother Julian



Jan. 1. The Circumcision of our Lord.

By the Grace of God I conceived a mighty desire to receive three wounds in my life—that is to say, the wound of very contrition, the wound of kind compassion, and the wound of wilful belonging to God. So asked I this mightily. I said: “O Lord, Thou knowest what I would, and if that it be Thy Will, that I might have it; and if it be not Thy Will, Good Lord, be not displeased, for I will not but as Thou wilt.”



Jan. 2.

I assented fully, with all the will of my heart, to be at God's Will. Suddenly the Trinity fulfilled my heart most of joy, and so I understand it shall be in Heaven without end to all that shall come There. For the Trinity is God; the Trinity is our Maker; the Trinity is our Keeper; the Trinity is our Everlasting Lover; the Trinity

is our Endless Joy and our Bliss, by our Lord Jesus Christ, and in our Lord Jesus Christ.



Jan. 3.

I saw that He is to us everything that is good and comfortable to our help. He is our Clothing, that for Love wrappeth us, and windeth us, embraceth us, and all encloseth us, and hangeth about us for tender Love, that He may never leave us.



Jan. 4.

I saw that He is everything that is Good. And in this He shewed a little thing, the quantity of a hazel-nut, lying in the palm of my hand, as me seemed, and, as it were, round as a ball. I marvelled how it could last; for methought it might suddenly have fallen to nought for littleness. And I was answered in my understanding: "It lasteth, and for ever shall; for God loveth it. And so hath everything being by the Love of God."



Jan. 5

In this little thing I saw three properties. The first is that God made it. The second is that God loveth it. The third is that God

keepeth it. But what beheld I therein ? Verily the Maker, the Keeper, the Lover. For till I am substantially united to Him, I may never have full rest, nor very bliss—that is to say, till I be so fastened to Him, that there be right nought that is made between my God and me.



Jan. 6. The Epiphany of our Lord.

If God will shew thee more, He shall be thy Light; thou needest none but Him. For He will that we believe that we see Him continually, though that us think that it be but little, and in the belief He maketh us evermore to get grace; for He will be seen, and He will be sought, and He will be abiden, and He will be trusted. Thus I saw Him and sought Him; I had Him and I wanted Him.



Jan. 7.

His Blessed Face, which is the Fairest of Heaven, Flower of Earth, and the Fruit of the Maiden's Womb. And we know in our faith and in our belief that the Blissful Trinity made mankind to His Image and Likeness. And He that made man for love, by the same love He would restore man to the same bliss and overpassing.

Jan. 8.

Right as we were made like to the Trinity in our first making, our Maker would that we should be like to Jesus Christ our Saviour by the virtue of our one-making. Between these two He would, for love, and for worship of man, make Himself as like to man in this mortal life, in our foulness and our wretchedness, as man might be without guilt, wherefore it meaneth, it was the image and the likeness of our foul, black deeds, wherein our Fair, Bright, Blessed Lord hid His Godhead.



Jan. 9.

It needeth us to have knowing of the littleness of creatures, and to noughten all that is made for to love God, and have God that is Unmade. For this is why we be not all in ease of heart and soul; for we seek here rest in this thing that is so little, where no rest is in; and we know not our God, that is All Mighty, All Wise, and All Good, for He is very Rest.



Jan. 10.

God will be known, and Him liketh that we rest us in Him. For all that is beneath Him sufficeth not us. And this is the cause why that no soul is in rest till it is noughted of all things

that are made. When she is wilfully noughted for love, to have Him that is All, then is she able to receive ghostly rest.



Jan. 11.

Our Good Lord shewed that it is full great pleasure to Him that a silly soul come to Him naked, plainly and homely. For this is the natural yearning of the soul, by the touching of the Holy Ghost: "God, of Thy Goodness, give me Thyself, for Thou art enough to me. And I may ask nothing that is less that may be fully worship to Thee. And if I ask anything that is less, ever me wanteth, but only in Thee I have All."



Jan. 12.

These words of the Goodness of God be full lovesome to the soul, and full near touching the Will of our Lord: for His Goodness filleth all His creatures, and all His blessed works without end. For He is the Endlessness; and He made us only for Himself, and restored us by His Precious Passion, and ever keepeth us in His Blessed Love; and all this is of His Goodness.



Jan. 13.

For as the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the bulk, so are our soul and body clad and enclosed in the Goodness of God; yea, and more homely, for all they shall wear and waste away, but the Goodness of God is ever whole and more near to us.

*Jan. 14.*

For verily our Lover desireth that the soul cleave to Him with all her might, and that we be evermore cleaving to His Goodness; for of all things that heart can think, it pleaseth most God, and soonest speedeth. For our soul is so preciously loved of Him that is Highest, that it overpasseth the knowing of all creatures; there is no creature that is made, that may wit how much, and how sweetly, and how tenderly, our Maker loveth us.

*Jan. 15.*

We may with His Grace and help, stand in ghostly beholding, with everlasting marvelling, in this high, overpassing, unmeasurable Love that our Lord hath to us of His Goodness. And, therefore, we may ask of our Lover, with reverence, all that we will.

Jan. 16.

For our natural will is to have God, and the Good Will of God is to have us; and we may never cease of willing, nor of loving, till we have Him in fulness of Joy. For of all things the beholding and the loving of the Maker maketh a soul to seem least in her own sight, and most filleth her with reverend dread, and true meekness, and with plenty of charity to her fellow-Christians.



Jan. 17.

His Goodness comprehendeth all, and there faileth right nought. Thus we pray to God for His Holy Flesh, and for His Precious Blood, His Holy Passion, His dear worthy Death, and worshipful Wounds; for all the blessed kindness, and the Endless Life that we have of all this, it is of the Goodness of God. And we pray Him for His sweet Mother's love that bare Him; and all the help that we have of her, it is of His Goodness. And we pray for His Holy Cross that He died on; and all the help, and all the virtue we have of that Cross, it is of His Goodness.



Jan. 18.

Of all the sight that I saw, this was most comfort to me, that our good Lord, that is so

reverend and dreadful, is so homely and so courteous; and this most fulfilled me with liking and secureness of soul. For verily it is the most joy that may be, that He that is Highest and Mightiest, Noblest and Worthiest, is lowest and meekest, homeliest and most courteous.



Jan. 19.

If I look singularly to myself, I am right nought. But in general I am, I hope, in one unity of charity with all my fellow-Christians. For in this unity standeth the life of all mankind that shall be saved; for God is all that is good. And God hath made all that is made, and God loveth all that He hath made.



Jan. 20.

He that generally loveth all his fellow-Christians, for God's sake, he loveth all that is. For in mankind that shall be saved, is comprehended all—that is to say, all that is made, and the Maker of all; for in man is God, and in God is all; and he that loveth thus, he loveth all. And I hope, by the Grace of God, he that beholdeth it thus shall be truly taught, and mightily comforted, if him needeth comfort.

Jan. 21.

The continual seeking of the soul pleaseth God much; for it may do no more than seek, suffer, and trust. And this is wrought, in every soul that hath it, by the Holy Ghost. And the clearness of finding it is of the special Grace, when it is His Will. The seeking with faith, hope, and charity, pleaseth our Lord; and the finding pleaseth the soul, and filleth it with joy.



Jan. 22.

Thus was I learned that seeking is as good as beholding, for the time that He will suffer the soul to be in travail. It is God's Will that we seek unto the beholding of Him; for by that shall He show Himself, of His special Grace, when He will. For a soul that only resigneth her to God with very trust, either in seeking or beholding, it is the most worship that she may do, as to my sight.



Jan. 23.

It is God's Will that we have three things in our seeking of this Gift. The first is, that we seek, wilfully and busily, without sloth, as it may be with His Grace, gladly and merrily, without unreasonable heaviness and vain sorrow. The

second is, that we abide Him steadfastly for His Love, without grudging and striving against Him, unto our lives' end, for it shall last but a while.



Jan. 24.

The third is, that we trust in Him mightily, of full and true faith; for it is His Will that we know that He shall appear suddenly and blissfully to all His lovers. For His working is privy, but He Himself will be perceived; and His appearing shall be sweet and sudden; and He will be trusted, for He is homely and courteous. Blessed may He be.



Jan. 25. The Conversion of Saint Paul.

I saw truly that God doth everything, be it never so little. And I saw verily that nothing is done by hap, nor by adventure, but all by the Wisdom of God. If it be hap or adventure in the sight of man, our blindness and unforesight is the cause. For those things that be in the foresaid Wisdom of God be from without beginning, which rightfully and worshipfully continually He leadeth to the best end.

Jan. 26.

Thus I understand in this shewing of Love; for well I wot, in the sight of our Lord God, there is no hap nor adventure. Wherefore it behoveth needs to grant, that all things that are done are well done; for our Lord God doth all. Our Lord will have the soul turned truly unto the beholding of Him, and generally of all His Works, for they be full good: and all His dooms be easy and sweet.



Jan. 27.

“ See, I am God. See, I am in all things. See, I never left My hands off My Works, nor never shall without end. See, I lead everything to the end I ordain it to, from without beginning, by the same Might, Wisdom, and Love, that I made it with. How should anything be amiss ?” Then saw I verily that it behoveth needs to assent, with great reverence and joy in God.



Jan. 28.

God hath made waters plenteous in earth to our service, and to our bodily ease, for tender Love that He hath to us. But yet liketh Him better that we take full wholesomely His Blessed Blood to wash us from sin. For It is most plen-

teous, as It is most precious, and that by the Virtue of the Blessed Godhead. And It is our own Nature, and blissfully overfloweth us by the virtue of His Precious Love.



Jan. 29.

Behold and see the Virtue of this precious plenty of the dear worthy Blood of our Lord Jesus Christ. It descended down into hell, and brake her bonds, and delivered them all that were there, which belonged to the Court of Heaven. The precious plenty of His dear worthy Blood overfloweth all the earth, and is ready to wash all creatures from sin, which be of good will, have been, or shall be.



Jan. 30.

The precious plenty of His dear worthy Blood ascendeth up into Heaven in the Blessed Body of our Lord Jesus Christ; and There It is in Him bleeding, praying for us to the Father, and is and shall be as long as us needeth. And evermore It floweth in all Heaven, enjoying the Salvation of all mankind that be There, and shall be; fulfilling the number of them that faileth.

Jan. 31.

“Herewith is the Fiend overcome.” This word said our Lord, meaning His Precious Passion. In this our Lord shewed a part of the Fiend’s malice, and fully his unmight; for He shewed that the Passion of Him is the overcoming of the Fiend. God shewed that the Fiend hath now the same malice that he had before the Incarnation, and also sore he travaileth, for that he may never do as ill as he would, for his might is all locked in God’s Hand.



Feb. 1.

For the marvellous, high and singular Love that our good Lord hath to the sweet Maiden, His blessed Mother, our Lady Saint Mary, He sheweth her bliss and joy; as by the meaning of this sweet word, as if He said: “Wilt thou see that I love her, that thou mayest joy with Me in the love that I have in her and she in Me?”



Feb. 2.

Candlemas.

This sweet word our good Lord speaketh in love to all mankind, that shall be saved, as it were, all to one person; as if He said: “Wilt thou

see in her how thou art loved ? For thy love I made her so high, so noble, so worthy. And this liketh Me, and so will I that it do thee." For after Himself she is the most blissful sight; but hereof I am not learned to long to see her bodily presence while I am here; but the virtues of her blissful soul, her truth, her wisdom, her charity, whereby I am learned to know myself, and reverently to dread my God.

Feb. 3.



I saw our Lord God as a Lord in His Own House, which Lord hath called all His dear worthy friends to a solemn Feast. Then I saw the Lord taking no place in His Own House, but I saw Him royally reign in His House, filling It with Joy and Mirth, endlessly to glad and solace His dear worthy friends, full homely and courteously, with marvellous melody in endless Love, in His Own Fair Blissful Countenance, which Glorious Countenance of the Godhead filleth all Heaven of Joy and Bliss.

Feb. 4.



God sheweth three degrees of Bliss, that each soul shall have in Heaven, that wilfully hath served God in any degree on earth. The first is,

the worship and thanks that he shall receive of our Lord God when he is delivered of pain: this thanks is so high, and so worshipful, that him thinketh that it filleth him, though there were no more. For methought all the pain and travail that might be suffered of all living men might not have deserved the worshipful thanks that one man shall have that wilfully hath served God.

Feb. 5.



For the second, that all the blessed creatures that be in Heaven shall see the worshipful thanking; and He maketh his service known to all.

Feb. 6.



For the third, that as new and as liking, as it is received at that time, right so shall it last without end. For I saw that when or what time that a man or woman be truly turned to God, for one day's service, and for his endless will, he shall have all these three degrees of Bliss. And the more that the loving soul seeth this courtesy of God, the liever she is to serve Him all her life.

Feb. 7.



It is speedful to some souls sometimes to be in comfort, and sometimes to fail, and to be left to

themselves. God willeth that we know that He keepeth us ever alike secure, in woe and in weal, and both in one Love. For it is God's Will that we hold us in comfort with all our might; for Bliss is lasting without end, and pain is passing, and shall be brought to nought to them that shall be saved. Therefore it is not God's Will that we follow the feeling of pains, in sorrow and mourning for them, but suddenly pass over, and hold us in the Endless Liking—that is God.



Feb. 8.

I wist well that He that bound me so sore, He should unbind me when He would. Thus was I learned to choose Jesus for my Heaven, Whom I saw only in pain at that time.



Feb. 9.

The shewing of Christ's Pains filled me full of pains. I thought: "Is any pain in hell like this?" and I was answered in my reason: "Hell is another pain, for there is despair; but of all pains that lead to Salvation, this is the most, to see the Lover to suffer." How might any pain be more than to see Him, that is all my Life, all my Bliss, and all my Joy, to suffer?

Feb. 10.

Me liked no other Heaven than Jesus, Which shall be my Bliss when I come There. And this hath ever been a comfort to me, that I chose Jesus to be my Heaven by His Grace, in all this time of passion and sorrow. And that hath been a learning to me, that I should evermore do so, to choose Jesus only to be my Heaven in weal and in woe.



Feb. 11.

I saw in part the compassion of our Blessed Lady Saint Mary for Christ. And she was so united in Love, that the greatness of her love was the cause of the greatness of her pain; for ever the higher, the mightier, the sweeter that the love is, the more sorrow it is to the lover to see that body in pain that he loved. Here saw I a great union between Christ and us; for when He was in pain we were in pain.



Feb. 12.

The Union of the Godhead gave strength to the Manhood, for Love, to suffer more than all men might. He suffered more pain than all men of Salvation might tell or fully think, having regard to the worthiness of the Highest Wor-

shipful King, and the shameful and despicable Death. For He that is Highest and Worthiest was fully naughted and utterly despised.

Feb. 13.



His Passion is to think and to know what He is that suffered; seeing after this, other two points, which be lower; the one is, what He suffered, and the other, for whom that He suffered. For inasmuch as He was most tender and clean, right so He was most strong and mighty to suffer. And for every man's sin that shall be saved He suffered; and every man's sorrow, desolation, and anguish, He saw and sorrowed for kindness and love.

Feb. 14.



I, beholding all this by His Grace, saw that the Love in Him was so strong which He hath to our soul, that wilfully He chose it with great desire; and mildly He suffered it with great joy. For the soul that beholdeth thus, when it is touched by Grace, he shall verily see that the Pains of Christ's Passion pass all pains.

Feb. 15.



I understood that we be now in our Lord's meaning, in His Cross with Him; in our pains,

and in our passion, dying. And we wilfully abiding in the same Cross, with His Help and His Grace, unto the last point; suddenly He shall change His Cheer to us, and we shall be with Him in Heaven. And so meant He in this shewing: "Where is now any point of thy pain or of thy grief?" And we shall be full of Bliss.

Feb. 16.



Here I saw verily, that, if He shewed now to us His Blissful Cheer, there is no pain in earth, nor in no other place, that should trouble us, but all things should be to us joy and bliss: but since He sheweth us the sad Cheer of His Passion, as He bare in this life His Cross; therefore we be in dis-ease and travail with Him, as our nature asketh.

Feb. 17.



The cause why He suffereth is for that He will of His Goodness make us the heirs with Him in His Bliss. And for this little pain that we suffer here, we shall have an high endless knowing in God, which we might never have without that; and the harder our pains have been with Him in His Cross, the more shall our worship be with Him in His Kingdom. All pains shall be turned into overpassing joys by the Virtue of Christ's Passion.

Feb. 18.

Then said our Good Lord, asking: "Art thou well content that I suffered for thee?" I said: "Yea, Good Lord, grammercy; yea, Good Lord, blessed mayest Thou be." Then said Jesus our Good Lord: "If thou art content, I am content, it is a joy, a bliss, an endless liking to Me, that ever I suffered Passion for thee; and if I might have suffered more, I would have suffered more."

Feb. 19.



I saw in Christ that the Father Is. The working of the Father is this, that He giveth Reward to His Son Jesus Christ. This Gift and this Reward is so blissful to Jesus, that His Father might have given Him no Reward that might have liked Him better. The pleasing of the Father shewed to me as an Heaven, and it was full blissful. He is well pleased with all the Deeds that Jesus hath done about our Salvation.

Feb. 20.



We be not only His by His Dying, but also by the courteous Gift of His Father we be His Bliss, we be His Reward, we be His Worship, we be His Crown; and this was a singular marvel and a full delectable beholding that we be His

Crown. This is so great Bliss to Jesus, that He setteth at nought His travail, and His Passion, His cruel and shameful Death.

Feb. 21.



Then meaneth He thus: "How should it then be, that I should not for thy love do all that I might, which Deed grieveth Me nought, since that I would for thy love die so often, having no regard for My hard Pains?" And here I saw for the second beholding in His Blessed Passion, the Love that made Him to suffer, it passeth as far all His Pains as Heaven is above earth.

Feb. 22.



The Pain was a noble, precious, and worshipful Deed, done in time, by the working of Love; and Love was without beginning, is, and shall be without end; for which Love He said full sweetly: "If I might suffer more, I would suffer more." He said not, "If it were needful to suffer more," but, "If I might suffer more." For though it were not needful, and He might suffer more, He would.

Feb. 23.



This Deed and this Work about our Salvation was ordained as well as God might ordain it; it

was done as worshipfully as Christ might do it; and herein I saw a full Bliss in Christ; for His Bliss should not have been full if it might any better have been done than it was done.



Feb. 24. **Saint Matthias.**

It is God's Will that we have true liking with Him in our Salvation. And therein He wills that we be mightily comforted and strengthened. And thus willeth He merrily, with His Grace, that our soul be occupied, for we be His Bliss, for in us He liketh without end. And so shall we in Him with His Grace.



Feb. 25.

And Jesus willeth that we take heed to this Bliss, that is in the Blissful Trinity, of our Salvation; and that we desire to have as much ghostly liking, with His Grace, as it is aforesaid—that is to say, that the liking of our Salvation be as like to the Joy that Christ hath of our Salvation, as it may be, while we are here.



Feb. 26.

All the Trinity wrought in the Passion of Christ, ministering abundance of Virtue and

plenty of Grace to us by Him, but only the Maiden's Son suffered, whereof all the Blessed Trinity rejoiceth. And this was shewed in this word: "Art thou well content?" By that other word Christ said: "If thou art well content, I am well content." It is as if He had said: "It is joy and liking enough to Me, and I ask not else of thee for My Travail, but that I might content thee."



Feb. 27.

And in this He brought to my mind the property of a glad giver. Ever a glad giver taketh but little heed of the thing that he giveth, but all his desire, all his intent, is to please him, and solace him, to whom he giveth it. And if the receiver take the gift gladly and thankfully, then the courteous giver setteth at nought all his cost, and all his travail, for the joy and delight he hath; for that he hath pleased and solaced him that he loved. Plenteously and fully was this shewed.



Feb. 28.

Think us wisely of the greatness of this word "ever." For in that was shewed an high knowing of the Love that He hath in our Salvation, with the manifold joys that follow on the Passion

of Christ. One is, that He joyeth that He hath done it in Deed, and He shall no more suffer; the other is, that He hath therewith bought us from endless pains of hell; another is, that He hath brought us up into Heaven, and made us for to be His Crown and His Endless Bliss.



March 1.

For the tender Love that our Good Lord hath to all that shall be saved, He comforteth readily and sweetly, meaning thus: "It is true that sin is cause of all this pain; but all shall be well, and all manner of thing shall be well." These words were shewed full tenderly. And in these same words I saw an high marvellous privy hid in God, which privy He shall open make, and it shall be known to us in Heaven. In which knowing we shall verily see the cause why He suffered sin to come. In which sight we shall endlessly have joy. We shall say with one voice: "Lord, blessed mayest Thou be, for that it is thus; thus it is well."



March 2.

Thus I saw how Christ hath compassion on us for the cause of sin. And right as I was before

in the Passion of Christ fulfilled with pain and compassion, like in this I was in part fulfilled with compassion of all my fellow-Christians. For full well He loveth people that shall be saved—that is to say, God's servants.



March 3.

Yea, so far forth, I saw that our Lord rejoiceth of the tribulation of His servants, with pity and compassion; and to each person that He loveth, to His Bliss for to bring, He layeth on him something that is no lack in His Sight; whereby they be lowered and despised in this world, scorned and mocked, and cast out.



March 4.

This He doth for to let the harm that should take, of the pomp, and of the pride, and of the vain-glory of this wretched life; and make their way ready to come to Heaven in bliss without end everlasting. For He saith: "I shall altogether break you from your vain affections, and your vicious pride; and after that I shall gather you, and make you meek and mild, clean and holy, by uniting you to Me."

March 5.

He willeth that we wit that all should turn us to worship, and to profit, by the Virtue of His Passion; and that we wit that we suffer right naught alone, but with Him, and see Him our Ground. And then saw I that each kind compassion that man hath on his fellow-Christians with charity, it is Christ in him.

March 6.

Our Lord willeth that we see His Pains and His Tribulation pass so far all that we may suffer that it may not be full thought. And the well beholding of this will save us from grudging and despair in the feeling of our pains. And if we see verily that our sin deserveth it, yet His Love excuseth us, and of His great Courtesy He doth away all our blame, and beholdeth us with ruth and pity, as children, innocent and unloathful.

March 7.

But in this I stood beholding generally, dimly, and mourningly, saying thus to our Lord in my meaning, with full great dread: "Ah! Good Lord, how might all be well for the great harm that is to come by sin to Thy creatures?" To this our Blessed Lord answered full meekly,

and with full lovely cheer, and shewed that Adam's sin was the most harm that ever was done, or ever shall be.



March 8.

Holy Church shall be shaken in sorrow, and anguish, and tribulation in this world, as man shaketh a cloth in the wind. And as to this, our Lord answered, shewing on this manner: "Ah ! a great thing shall I make hereof in Heaven of endless worship, and of everlasting joy."



March 9.

Furthermore, He learned me that I should behold the Glorious Satisfaction; for this Satisfaction-making is more pleasing to the Blessed Godhead, and more worshipful for man's Salvation, without comparison, than ever was the sin of Adam harmful. Then meaneth our Blessed Lord thus, and in this teaching that we should take heed to this: "For since that I have made well by the most harm; then it is My Will that thou know thereby that I shall make well all that is less."



March 10.

The Saints in Heaven, they will nothing wit but what our Lord will shew them; and

thus ought we, that our wills may be like to theirs. Then shall we nothing will, nor desire, but the Will of our Lord.

March 11.



In this willeth our Lord that we be occupied; joying in Him, for He joyeth in us. And the more plenteously that we take of this, with reverence and meekness, the more thanks we deserve of Him, and the more speed to ourself. And thus may we see and enjoy our part in our Lord. And here I was learned that I should only rejoice in our Blessed Saviour Jesus, and trust in Him for all things.

March 12.



And thus our Good Lord answered to all the questions and doubts that I might make, saying full comfortably: "I may make all things well, and I can make all things well, and I shall make all things well, and I will make all things well; and thou shalt see thyself that all manner of things shall be well." And in these five words God willeth that we be enclosed in rest and peace.

March 13.



This is the Ghostly Thirst of Christ, the Love-longing that lasteth and ever shall, till we

see that sight at Doomesday: for we that shall be saved, and shall be Christ's Joy and His Bliss, be yet here, and some be to come, and so shall some be well that Day. Therefore this is His Thirst, and Love-longing of us all together here in Him to our endless Bliss.



March 14.

In regard of Christ's Manhood, it is known in our Faith, and also shewed that He, through the Virtue of the Godhead, for Love, to bring us to His Bliss, suffered Pains and Passion and Died. And these be the Works of Christ's Manhood, wherein He rejoiceth. And that shewed He where He saith: "It is a joy, a bliss, and endless liking to Me, that ever I suffered Passion for thee."



March 15.

And this is the Bliss of Christ's Work. And thus He meaneth where He saith: "We be His Bliss, we be His Reward, we be His Worship, we be His Crown." For in regard that Christ is our Head, He is Glorified and Impassible, and in regard of His Body, in Which all His Members be knit, He is not yet full Glorified nor all Impassible.

March 16.

The same Thirst that He had upon the Rood Tree, which desire, longing, and thirst, as to my sight, was in Him from without beginning,—the same hath He yet, and shall have, unto the time that the last soul that shall be saved, is come up to His Bliss.

*March 17.*

As truly as there is a Property in God of ruth and pity, as verily there is in God a Property of thirst and longing; and of the virtue of this longing in Christ, we have to long again after Him, without which no soul cometh to Heaven. And this Property of longing and thirst cometh of the endless Goodness of God, right as the Property of pity cometh of His endless Goodness. This Ghostly Thirst is lasting in Him as long as we be in need, us drawing up to His Bliss. Thus He hath ruth and compassion on us; and He hath longing to have us; but His Wisdom and His Love suffer not the same to come till the best time.

*March 18.*

Our Good Lord willeth that we wit, that not only He taketh heed to noble things and to great, but also to little and to small, to low and to simple,

and to one and to other. And so meaneth He in that He said: "All manner of thing shall be well." For He willeth that we wit that the least thing shall not be forgotten.



March 19.

There be many deeds evil done in our sight, and so great harm taken, that it seemeth to us that it were impossible that ever it should come to a good end. And upon this we look, and sorrow, and mourn, therefore; so that we cannot rest us in the blissful beholding of God as we should do. And the cause is this: that the use of our reason is now so blind, so low, and so simple, that we cannot know the high marvellous Wisdom, the Might, and the Goodness of the Blissful Trinity.



March 20.

This meaneth He where He saith: "Thou shalt see thyself that all manner of thing shall be well": as if He said: "Take now faithfully and trustfully, and at the Last End thou shalt be verily in fulness of Joy." He willeth we be the more eased in our soul, and peaceable in love, leaving the beholding of all tempests, that might let us of true rejoicing in Him.

March 21.

There is a Deed, the which the Blissful Trinity shall do in the Last Day. This is the great Deed ordained of our Lord God from without beginning; treasured and hid in His Blessed Breast, only known to Himself, by which Deed He shall make all things well, for right as the Blessed Trinity made all things of nought, right so the same Blessed Trinity shall make all well that is not well; in which Deed He shall save His word in all things.

*March 22.*

It is God's Will that we have great regard to all the Deeds that He hath done; for He wills thereby that we know, trust and believe all that He shall do. God shewed full great pleasaunce that He hath in all men and women, that mightily and wisely take the preaching and teaching of Holy Church: for it is His Holy Church; He is the Ground, He is the Substance, He is the Teaching, He is the Teacher, He is the End, and He is the Reward.

*March 23.*

I hope truly all those that seek thus they shall speed, for they seek God. And if I should do

wisely after this teaching, I should not be glad for anything in special, nor greatly dis-eased for any manner of thing: for all shall be well.



March 24.

He brought our Lady, Saint Mary, to my understanding: I saw her ghostly in bodily likeness, a simple Maiden and a meek, young of age, a little waxen above a child, in the stature as she was when she Conceived. Also God shewed me in part the wisdom and the truth of her soul; wherein I understood the reverend beholding that she beheld her God—that is, her Maker; marvelling with great reverence that He would be born of her, that was a simple creature of His Own making.



March 25. The Annunciation of our Lady.

This was her marvelling that He that was her Maker would be born of her that was made. Thus by this ground she was fulfilled of Grace, and of all manner of virtues, and passeth all creatures. And this wisdom and truth, knowing the Greatness of her Maker, and the littleness of herself that is made, made her to say full meekly to Gabriel: “Lo me here, God’s handmaiden.”

March 26.

Adam fell from life to death into the vale of this wretched world, and after that into hell. God's Son fell with Adam into the Vale of the Maiden's Womb, which was the fairest Daughter of Adam, and that was for to excuse Adam from blame in Heaven and in earth. And mightily He fetched him out of hell.



March 27.

The fulness of joy is to behold God in all; for by the same Blessed Might, Wisdom, and Love, that He made all things, to the same end our Good Lord leadeth it continually, and there to Himself shall bring it, and when it is time we shall see it. All that our Lord doth is rightful, and all that He suffereth is worshipful.



March 28.

All that is Good our Lord doth, and all that is Evil our Lord suffereth. I say not that Evil is worshipful, but I say that the Sufferance of our Lord God is worshipful, whereby His Goodness shall be known without end, and His marvellous Meekness and Mildness by this working of Mercy and Grace.

March 29.

Rightfulness is that thing that is so good, that it may not be better than it is; for God Himself is very Rightfulness, and all His Works be done rightfully, as they be ordained from without beginning by His High Might, His High Wisdom, His High Goodness. All the souls that shall be saved in Heaven without end, be made rightful in the sight of God, and by His Own Goodness. In which rightfulness we be endlessly kept, and marvellously above all creatures.

*March 30.*

Mercy is a working that cometh of the Goodness of God. And it shall last working as long as sin is suffered to pursue rightful souls. And when sin hath no longer leave to pursue, then shall the working of Mercy cease; and then shall all be brought into rightfulness, and therein stand without end.

*March 31.*

By His Sufferance we fall, and in His Blessed Love, with His Might, we are kept; and by Mercy and Grace we be raised to manifold more joy. And thus in Rightfulness, and in His Mercy, He will be known and loved, now and

without end. And the soul that wisely beholdeth in Grace, is well content with both, and endlessly rejoiceth.



April 1.

After this, our Lord sheweth Himself more glorified, as to my sight, than I saw Him before; wherein I was learned that our soul shall never have rest till it come unto Him, knowing that He is full of Joy, homely and courteous, and blissful, and Very Life.



April 2.

Oftentimes our Lord Jesus said: "I It Am that is Highest; I It Am that thou lovest; I It Am that thou liketh; I It Am that thou servest; I It Am that thou longest; I It Am that thou desirest; I It Am that thou meanest; I It Am that is All; I It Am that Holy Church preacheth thee and teacheth thee; I It Am that shewed Me before to thee." Therein is comprehended I cannot tell what; but the joy that I saw in the shewing of the words, passeth all that heart can think, or soul may desire.



April 3.

Jesus, that in this Vision informed me of all that me needed, said: "Sin is behoveful, but all shall be well, and all manner of things shall

be well." In this naked word "sin," our Lord brought to my mind generally all that is not good; and the shameful despite, and the uttermost tribulation that He bare for us in this life, and His dying, and all His Pains and Passion, bodily and ghostly, and the pains of all His creatures. For we be all in part troubled, and we shall be troubled, following our Master Jesus, till we be full purged of our mortal flesh, and of all our inward affections which be not very good.



April 4.

With a good cheer our Good Lord looked into His Side, and beheld with joy; and with His sweet looking He led forth the understanding of His creature, by the same Wound into His Side within. And there He shewed a fair and delectable Place, and large enough for all mankind that should be saved, and rest in peace and love.



April 5.

And therewith He brought to my mind His dear Worthy Blood, and His Precious Water, which He let pour out for Love. And with this sweet rejoicing He shewed His Blessed Heart cloven in two. And the Endless Love that was without beginning, and Is, and shall be Ever.

April 6.

Also to more understanding, this blessed word was said: "Lo, how I love thee!" as if He had said: "Behold and see that I loved thee so much that I died for thee. And now I have died for thee, and suffered wilfully that I may. And now is all My bitter Pain, and all My hard Travail, turned to Everlasting Joy and Bliss to Me and to thee."



April 7.

All that He doth for us, and hath done, and ever shall, was never cost nor charge to Him, nor might be; but only that He died in our Manhood, beginning at the Sweet Incarnation, and lasting to the Blessed Up-rising on Easter Morrow: so long endured the cost and charge about our Redemption in Deed: in which Deed He ever joyeth endlessly, as it is aforesaid.



April 8.

Our Good Lord said full blissfully: "Lo, how I love thee!" as if He had said: "My darling, behold and see thy Lord thy God That is thy Maker, and thy Endless Joy. See thine own Brother, thy Saviour, My Child. Behold and see what Liking and Bliss I have in thy Salva-

tion; and, for My Love, rejoyce with me." And with His rejoycing He shewed to my understanding in part the Blissful Godhead, as far forth as He would strengthen the poor soul for to understand.



April 9.

Our Good Lord said: "How should it now be, that thou shouldst anything pray Me that liked Me, but that I should full gladly grant it thee; for My Liking is thy holiness, and thy Endless Joy and Bliss with Me." This is the understanding simply, as I can say, of this blessed word: "Lo, how I love thee!" This shewed our Good Lord to make us glad and merry.



April 10.

Then saw I verily that it is more worship to God, and more very delight, that we faithfully pray to Himself of His Goodness, and cleave thereto by His Grace, with true understanding and steadfast belief, than if we made all the means that heart may think. For if we make all these means it is too little, and not full worship to God; but His Goodness comprehendeth all; and there faileth right nought.

April 11.

To the Goodness of God is the highest prayer, and it cometh down to us to the lowest part of our need; it quickeneth our soul and maketh it live, and maketh it wax in grace and virtue; it is nearest in nature and readiest in grace. It is the same grace that the soul seeketh, till we know our God verily, that hath us all in Himself enclosed.



April 12.

Our Lord God shewed that a Deed shall be done, and that Himself shall do it; and it shall be marvellous, and plenteous, and by Him it shall be done, and Himself shall do it. And this is the highest joy that the soul understood, that God Himself shall do it. And I shall do right nought but sin, and my sin shall not let His Goodness working. And I saw that the beholding of this is a heavenly joy in a dreadful soul, which evermore kindly by grace desireth God's Will.



April 13.

Then meaneth our Lord God thus, as if He said: "Behold and see, here hast thou matter of meekness; here hast thou matter of love; here hast thou matter of knowing thyself; here hast thou matter of rejoicing in Me, and for My Love

rejoice in Me; for of all things therewith mayest thou most please Me.”



April 14.

And as long as we be in this life, what time that we by our folly turn us to the beholding of the reprovèd, tenderly our Lord toucheth us, and blissfully calleth us, saying in our soul: “Let Me alone, My dear worthy child; intend to Me, I am enough for thee, and rejoice in thy Saviour and thy Salvation.”



April 15.

It is known that before miracles come sorrow, and anguish, and trouble. And that is that we should know our own feebleness, and the mischief that we be fallen in by sin, to meek us, and make us cry to God for help and grace; and great miracles come after, and that of the high Might, and Wisdom, and Goodness of God. Then meaneth He thus: He willeth that we be not borne over-low for sorrows and tempests that fall to us, for it hath ever been so before miracles coming.



April 16.

God brought to my mind that I should sin. This shewing I took singularly to myself; but by

all the gracious comforts that followed, I was learned to take it to all my fellow-Christians, all in general, and none in special: by me—is understood—all.



April 17.

And in this I conceived a soft dread; and to this our Lord answered: “I keep thee full securely.” This word was said with more love and secureness of ghostly keeping than I can or may tell; for as it was afore shewed to me that I should sin, right so was the comfort shewed, and secureness of keeping, for all my fellow-Christians.



April 18.

What may make me more to love my fellow-Christians than to see in God that He loveth all that shall be saved, as it were all one soul; for in every soul that shall be saved is a godly will that never finally assenteth to sin, nor never shall. And therefore we be that He loveth, and endlessly we do that He liketh.



April 19.

This shewed our Good Lord in the whole-head of Love that we stand in His Sight, yea, that He loveth us now as well while that we be

here, as He shall do when we be There before His Blessed Face. But for failing of love on our part, therefore is all our travail.



April 20.

And God shewed that sin shall be no shame but worship to man; for right as to every sin is answering a pain by truth, right so for every sin is given to the same soul a bliss by Love. Right as divers sins be punished with divers pains after that it be grievous, right so shall they be rewarded with divers joys in Heaven, for their victories after, as the sin hath been painful and sorrowful to the soul in earth. For the soul that shall come to Heaven is so precious to God, and the place so worshipful, that the Goodness of God suffereth never that soul to sin finally that shall come Thither.



April 21.

Sin is the sharpest scourge that any chosen soul may be smitten with. Which scourge altogether beateth man or woman, and altogether breaketh him, and purgeth him in his own sight; so far forth, that otherwise he thinketh himself that he is not worthy, but, as it were, to sink into hell, till when contrition taketh him by touching

of the Holy Ghost, and turneth the bitterness into hope of God's Mercy. And then begin his wounds to heal, and the soul to quicken, turned into the life of Holy Church.

April 22.



The Holy Ghost leadeth him to confession, wilfully to shew his sins nakedly and truly, with great sorrow, and with great shame, that he hath so befouled the fair image of God. Then undertaketh he penance for every sin, enjoined by his domesman, that is grounded in Holy Church, by the teaching of the Holy Ghost.



April 23. St. George, Patron St. of England.

And this is one meekness, that greatly pleaseth God, and also meekly he taketh bodily sickness of God's sending: also sorrow and shame outwardly, with reproof and despite of the world, with all manner of grievance and temptations that we be cast in, ghostly and bodily.

April 24.



Full preciously our Good Lord keepeth us, when it seemeth to us that we be near forsaken, and cast away for our sin, and for that we see

that we have deserved it. And because of the meekness that we get thereby, we be raised full high in God's sight by His grace.



April 25. **Saint Mark.**

And also whom our Lord willeth He visiteth with His special Grace with so great contrition, and also with compassion, and true longing after God, that they be suddenly delivered of sin and of pain, and taken up to Bliss, and made even with the Saints. By contrition we be made clean, by compassion we be made ready, and by true longing after God we be made worthy.



April 26.

For by these medicines it behoveth that every sinful soul be healed, though after that he be healed, his wounds be seen before God not as wounds, but as worships. And so, on the contrariwise, as we be punished here with sorrow and with penance. we shall be rewarded in Heaven by the courteous Love of God Almighty, That willeth that none that come There lose his travail in any degree; for He beholdeth sin as sorrows and pains to His lovers, in whom He assigneth no blame for Love.

April 27.

The Reward that we receive shall not be little, but it shall be high, glorious, and worshipful; and so shall all shame turn to worship and joy. For our courteous Lord will not that His servants despair for often failing, nor for grievous falling; for our falling letteth not His Love to us.



April 28.

Peace and Love is ever in us, being and working; but we be not ever in peace and in love, but He wills that we take heed thus, that He is the Ground of all our whole life in Love. And, furthermore, that He is our Everlasting Keeper, and mightily defendeth us against all our enemies that be full fell, and full fierce upon us. And so much our need is the more, for that we give them occasion by our falling.



April 29.

And this is a sovereign friendship of our courteous Lord that He keepeth us so tenderly, while we be in our sin; and, furthermore, He toucheth us full privily, and sheweth us our sin by the sweet light of Mercy and Grace. But when we see ourselves so foul, then we ween that

God were wrath with us for our sins. Then we be stirred of the Holy Ghost by contrition, into prayer and desire, amending of ourself with all our might, unto the time we find a rest in soul and softness of conscience. In the same Love He keepeth us, and never suffereth us to be hurt, by which our bliss might be lost.



April 30.

And then hope we that God hath forgiven us our sin, and it is true. And then sheweth our courteous Lord Himself to the soul, merrily, and of full glad cheer, with friendly welcoming, as if it had been in pain and in prison, saying thus: "My dear darling, I am glad that thou art come to Me in all thy woe; I have ever been with Thee, and now seest Thou Me loving, and We be united in Bliss." Thus are sins forgiven by Grace and Mercy, and our soul worshipfully received in joy, like as it shall be when it cometh into Heaven, as oft-times as it cometh by the gracious Working of the Holy Ghost, and the Virtue of Christ's Passion.



May 1. Saint Philip and Saint James.

Here understood I verily that all manner of thing is made ready to us by the great Goodness

of God; so far forth, that what time we be ourselves in peace and in charity, we be verily safe. But for that we may not have this in fulness while we be here; therefore it befalleth us ever to live in sweet praying, and in lovely longing with our Lord Jesus, for He longeth ever to bring us to the fulness of Joy, as it is aforesaid, where He sheweth the Ghostly Thirst.



May 2.

But now because of all this ghostly comfort that is aforesaid, if any man or woman be stirred by folly, to say or think: If this be true, then were it good for to sin, to have the more reward, or else to charge the less to sin. Beware of this stirring, for truly, if it come, it is untrue, and of the Enemy. For the same true Love that teacheth us all this comfort, the same blessed Love teacheth us that we should hate sin only for Love.



May 3. Invention of the Holy Cross.

And I am sure by my own feeling, the more that each kind soul seeth this in the courteous Love of our Lord God, the loather is him to sin, and the more he is ashamed. For if it were laid

before us, all the pain that is in hell, and in purgatory, and in earth, to suffer it rather than sin, we should rather choose all that pain than sin, for sin is so vile, and so hateful, that it may be likened to no pain which pain is not sin.

May 4.



And to me was shewed none harder hell than sin; for a kind soul hateth no pain but sin, and nought is evil but sin. And when we give our intent to love and meekness, by the working of Mercy and Grace, we be made all fair and clean.

May 5.



And as Mighty and as Wise as God is to save man, as willing He is. For Christ Himself is the Ground of all the laws of Christian men; and He taught us to do good against evil. Here we may see that He is Himself this Charity, and doth to us as He teacheth us to do: for He willeth that we be like Him in fulness of endless Love to ourself, and to our fellow-Christians.



May 6. Saint Iohn ante Portam Latinam.

No more than His Love is broken to us for our sin, no more will He that our love be broken

to ourself, nor to our fellow-Christians, but that we nakedly hate sin, and endlessly love the soul, as God loveth it. Then should we hate sin, like as God hateth it, and love the soul as God loveth it; for these words that God said are an endless comfort: "I keep thee full securely."



May 7.

After this our Lord shewed for Prayer: in which shewing I saw two conditions in our Lord's meaning. One is rightful prayer. Another is secure trust. But yet oftentimes our trust is not full; for we be not sure that God heareth us, as we think for our unworthiness, and for that we feel right nought, for we be as barren and as dry oft-times after our prayers as we were before. And thus in our feeling our folly is cause of our weakness.



May 8.

And all this brought our Lord suddenly to my mind, and He shewed these words and said: "I am the Ground of thy beseeching. First, it is My Will that thou have it; and since I make thee to will it, and since I make thee to beseech it, and thou beseechest it, how should it then be, that thou shouldst not have thy beseeching?"

May 9.

And thus our Good Lord shewed a mighty comfort in the same words. And where He saith: "and thou beseechest it," there He shewed the full great pleasaunce and endless reward that He will give us for our beseeching. And where He saith: "how should it then be?" this was said for an impossible thing; for it is the most impossible that may, that we should seek Mercy and Grace, and not have it.



May 10.

For of all things that our Good Lord maketh us to beseech Himself, He hath ordained it to us from without beginning. Here may we then see that our beseeching is not the cause of the Goodness and Grace that He doth to us, but His proper Goodness. And that shewed He verily in all these sweet words, where He saith: "I am the Ground."



May 11.

And our Good Lord willeth that this be known of His lovers in earth; and the more that we know the more shall we beseech, if it be wisely taken; and so is our Lord's meaning. Beseeching is a true and gracious lasting will of the

soul, united and fastened into the Will of our Lord, by the sweet privy working of the Holy Ghost.



May 12.

Our Lord Himself He is the first Receiver of our prayer, as to my sight, and He taketh it full thankfully, and highly rejoicing. He sendeth it up Above, and setteth it in treasure, where it shall never perish: it is there before God, with all His holy Saints continually received, ever speeding our needs.



May 13.

And when we shall receive our Bliss, it shall be given us for a degree of joy, with endless worshipful thanking of Him. Full glad and merry is our Lord of our prayer, and He looketh thereafter, and He will have it; for with His Grace it maketh us like to Himself in condition, as we be in nature.



May 14.

And so is His Blessed Will, for He saith thus: "Pray entirely, inwardly; though thee think it savour thee not, yet it is profitable enough, though thou feel it nought. Pray entirely, inwardly; though thou feel nought, though thou

see nought, yea, though thou think thou mayest not; for in dryness and barrenness, in sickness and in feebleness, then is thy prayer full pleasant to Me, though thou think it savour thee not but little, and so is all thy living prayer in My sight.” “Good Lord, grammercy; blessed mayest Thou be !”



May 15.

For the reward and the endless thanks that He will give us, therefore He is covetous to have us praying continually in His sight. God accepteth the good will, and the travail of His servants, howsoever we feel; wherefore it pleaseth Him that we work in prayer, and in good living, by His help, and His grace, reasonably with discretion, keeping all our might to Him; till when we have Him that we seek in fulness of joy, that is Jesus. And that shewed He where He saith: “Thou shalt have Me to thy Reward.”



May 16.

Also to prayer belongeth thanking. Thanking is a true inward knowing, with great reverence and lowly dread, turning ourself with all our might unto the working that our Lord stirreth us to, rejoicing and thanking inwardly.

May 17.

Sometimes when the earth is dry, and feeleth nought, or else by temptation of our enemy, then it is driven by reason and by grace to cry upon our Lord with voice, rehearsing His Blessed Passion, and His great Goodness. And so the Virtue of our Lord's Word turneth into the soul, and quickeneth the heart, and maketh it to pray full blissfully: and truly to rejoyce in our Lord is a full lovely thanking in His sight.



May 18.

Our Lord willeth that we have true understanding, and namely in three things that belongeth to our prayer. The first is, by Whom and how that our prayer springeth; by Whom He sheweth when He saith: "I am the Ground"; and how, by His Goodness; for He saith: "First it is My Will."



May 19.

For the second, in what manner, and how, that we should use our prayer; and that is, that our will be turned into the Will of our Lord rejoycing; and so He meaneth when He saith: "I make thee to will it." For the third, that we know the fruit and end of our prayer; that is to

be united and like to our Lord in all things, and to this meaning, and for this end, was all this lovely lesson shewed.



May 20.

And He will help us, and He shall make it so as He seeth Himself: blessed may He be, for this is our Lord's Will, that our prayer and our trust be both alike large; for if we trust not as much as we pray, we do not full worship to our Lord in our prayer. And also we tarry and pain ourself, and the cause is this, as I believe, for that we know not truly that our Lord is the Ground in Whom that our prayer springeth.



May 21.

We know not that it is given us by grace of His Love; for if we know this, it would make us to trust to have, of our Lord's Gift, all that we desire; for I am sure that no man asketh Mercy and Grace with true meaning, but if Mercy and Grace be first given to him.



May 22.

But sometimes it cometh to our mind that we have prayed long time, and yet it thinketh us

that we have not our asking; but herefore should we be not heavy, for I am sure, by our Lord's meaning, that either we abide a better time, or more grace, or a better gift.



May 23.

He willeth that we have true knowing in Himself that He Is Being. And in this knowing He willeth that our understanding be grounded with all our might, and all our intent, and all our meaning; and in this ground He willeth that we take our stand and our dwelling. And by the gracious Light of Himself, He willeth that we have understanding of three things that follow. The first is, our noble and excellent making. The second, our precious and dear worthy again-being. The third all things that He hath made beneath us, to serve us, and for our love keepeth. Then meaneth He thus, as if He said: "Behold and see that I have done all this before thy prayer, and now thou art, and prayest Me."



May 24.

We ought to pray that He rule us, and guide us to His worship in this life, and bring us to His Bliss, and therefore He hath done all. For if we pray, and see not that He doth it, it maketh us

heavy and doubtful, and that is not His Worship. And if we see that He doth it, and we pray not, we do not our duty; and so it may not be—that is to say, so is it not in His beholding. But to see that He doth it, and to pray forthwith, so is He worshipped and we sped.



May 25.

For prayer is a righteous understanding of that fulness of Joy that is for to come, with true longing, and very trust: savouring or seeing our Bliss, that we be ordained to, naturally maketh us to long. True understanding and love, with sweet meaning in our Saviour, graciously maketh us to trust.



*May 26. Saint Augustine, Apostle
of the English.*

And when we do it, yet shall us think that it is nought; and true it is: but do it as we may, and meekly ask Mercy and Grace, and all that us faileth we shall find it in Him. And thus meaneth He where He saith: “I am the Ground of thy beseeching.” And thus in those blissful words, with the shewing, I saw a full overcoming against all our wickedness, and all our doubtful dreads.

May 27.

Prayer uniteth the soul to God, which is ever like to God in nature, and in substance restored by Grace; but it is oft unlike in condition, by sin on man's part. Then is prayer a witness that the soul willeth as God willeth, and comforteth the conscience, and enableth man to Grace.



May 28.

And thus, He teacheth us to pray, and mightily to trust that we shall have it; for He beholdeth us in love, and will make us partners of His Good Will and Deed; and therefore He stirreth us to prayer, for that that liketh Him to do; for which prayer and good will that we have of His Gift, He will reward us, and give us endless meed.



May 29.

And this was shewed in this word: "And thou beseechest it." In this word God shewed so great pleasaunce, and so great liking, as if He were much beholden to us for each good deed that we do; and yet it is He that doth it; and for that we beseech Him mightily to do that thing that Him liketh, as if He said: "What mightest thou please Me more in, than to beseech mightily, wisely,

and wilfully to do that thing that I will have done ?” And thus the soul by prayer is accorded with God.



May 30.

When our courteous Lord, of His special Grace, sheweth Himself to our soul, we have that we desire. And then we see not for the time what we should more pray, but all our intent, with all our might, is set whole unto the beholding of Him. And this is an high unperceivable prayer, as to my sight. For all the cause wherefore we pray is to be united unto the sight and beholding of Him to Whom we pray, marvelously rejoicing with reverend dread; and so great sweetness and delight in Him, that we can pray right nought, but as He stirreth us for the time.



May 31.

And well I wot, the more the soul seeth of God, the more she desireth Him by grace; but when we see Him not so, then feel we need and cause to pray, for fearing, and for unableness of ourself, to Jesus. For when a soul is tempted, troubled, and left to herself by her unrest, then it is time to pray to make herself supple and pliant to God; but she by no manner of prayer maketh God supple to her, for He is ever one-like in Love.

June 1.

Thus I saw that, what time we see need wherefore we pray, then our Lord God followeth us, helping our desire; and when we of His special Grace plainly behold Him, seeing none of other needs, then we follow Him. And He draweth us to Him by Love, for I saw and felt that His marvellous and His fulsome Goodness fulfilleth all our might.



June 2.

And therewith I saw that His continual working in all manner of things is done so godly, so wisely, and so mightily, that it overpasseth all our imagining, and all that we can mean and think. And then we can do no more than behold Him, and rejoyce with a high mighty desire to be all united to Him, and attend to His motion, and rejoyce in His loving, and delight in His Goodness. When He of His special Grace will shew Him here, He strengtheneth the creature above himself, and He measureth the shewing after His Own Will.



June 3.

Thus shall we, with His sweet Grace, in our own meek continual prayer, come unto Him now in this life, by many privy touchings of sweet

ghostly sights, and feelings, measured to us as our simpleness may bear it. And this is wrought, and shall be, by the Grace of the Holy Ghost, so long till we shall die in longing for love; and then shall we all come unto our Lord, ourselves clearly knowing, and God fulsomely loving.

June 4.



And we shall endlessly be all hid in God, verily seeing, and fulsomely feeling, Him ghostly hearing, and Him delectably smelling, and Him sweetly following, and there shall we see God Face to face, homely and fulsomely. The creature, which is made, shall see and endlessly behold God, Which is the Maker.

June 5.



Truth seeth God, and Wisdom beholdeth God; and of these two cometh the third, and that is, a marvellous delight in God, which is Love. Where Truth and Wisdom is verily, there is Love verily, coming of them both, and all of God's making; for God is Endless Sovereign Truth, Endless Sovereign Wisdom, Endless Sovereign Love Unmade. And our natural substance is now blissfully in God, and hath been since it was made, and shall be without end.

June 6.

A man's soul is a creature in God, which hath the same properties made; and evermore it doth that it was made for; it seeth God, it beholdeth God, and it loveth God; wherefore God rejoiceth in the creature, and the creature in God, endlessly marvelling. In which marvelling he seeth his God, his Lord, his Maker, so high, so great, so good, in regard of him that is made, that scarcely the creature seemeth ought to itself. But the brightness and clearness of Truth and Wisdom maketh him to see and to know that he is made for Love, in which Love God endlessly keepeth him.



June 7.

We may have knowing of ourself in this life, by continual help and virtue of our high nature; in which knowing we may increase and wax by furthering and speeding of Mercy and Grace. And therefore it belongeth properly to us, by grace and by nature, to long and desire, with all our might, to know ourself. In which full knowing we shall verily and clearly know our God in fulness of endless Joy.



June 8.

Methought it behoved needs to see and to know that we be sinners, and do many evils that we ought to leave, and leave many good deeds undone that we ought to do, wherefore we deserve pain, blame, and wrath.



June 9.

Two points belonging to our soul are due. One is that we reverently marvel. The other is that we meekly suffer, ever rejoicing in God. For He willeth that we know that we shall in short time see clearly in Himself all that we desire.



June 10.

And notwithstanding all this, I beheld and marvelled greatly, what is the mercy and forgiveness of God. For by the teaching that I had before, I understood that the mercy of God shall be forgiveness of His wrath, after the time that we have sinned; for methought that to a soul whose meaning and desire is to love, that the wrath of God were harder than any other pain. And therefore I took that the forgiveness of His wrath should be one of the principal points of His mercy.

June 11. Saint Barnabas.

I understood thus; man is changeable in this life, and by simpleness and uncunning falleth into sin; he is unmighty and unwise of himself, and also his will is overlaid. In this time he is in tempest, and in sorrow, and in woe: and the cause is blindness for that he seeth not God; for if he saw God continually he should have no mischievous feeling, nor no manner of stirring or yearning that serveth to sin.

*June 12.*

True hope was in the Endless Love that I saw, that I should be kept by His Mercy, and brought to Bliss. And the joying in His sight, with this true hope of His merciful keeping, made me to have feeling and comfort. And yet in all this I beheld, in the shewing of God, that this manner of sight of Him may not be continuant in this life; and that for His Own Worship, and for increase of our endless Joy.

*June 13.*

Therefore we fail oftentimes of the sight of Him; and anon we fall into ourself, and then find we feeling of right nought but the con-

trarious that is in ourself. And that of the old root of our first sin, with all that followeth of our own continuance. And in this we be travailed and tempted, with feeling of sin and of pain in many divers manners, ghostly and bodily, as it is known to us in this life.



June 14.

But our Good Lord the Holy Ghost, Which is Endless Life, dwelling in our soul, full truly keepeth us, and worketh therein a peace, and bringeth it to ease by Grace, and maketh it pliant, and accordeth it to God. And this is the Mercy and the way that our Good Lord continually leadeth us in, as long as we be in this life, which is changeable.



June 15.

I saw no wrath but on man's part, and that forgiveth He in us. For wrath is nought else but a frowardness, and a contrariousness to peace and love. And either it cometh of failing of might, or of failing of wisdom, or of failing of goodness; which failing is not of God, but it is in our part, for we by sin and wretchedness have in us a wrath, and a continuant contrariousness to peace and love.

June 16.

And that shewed He full oft in His lovely Countenance of ruth and pity; for the ground of pity is in Love, and the working of mercy is our keeping in Love. And this was shewed in such a manner that I could not perceive of the property of mercy otherwise, but, as it were, all Love in Love—that is to say, as to my sight, mercy is a sweet gracious working in Love, meddled with plenteous pity.



June 17.

For Mercy worketh, us keeping; and Mercy worketh, turning to us all things to good; Mercy for love suffereth us to fail by measure, and inasmuch as we fail, in so much we fall; and inasmuch as we fall, so much we die. For us behoveth needs to die, inasmuch as we fail of the sight and feeling of God That is our Life. Our failing is dreadful, our falling is shameful, and our dying is sorrowful.



June 18.

But yet in all this the Sweet Eye of Pity and Love departeth never from us, nor the working of Mercy ceaseth not. For I beheld the property of Mercy, and I beheld the property of Grace, which have two manners of working in one Love.

Mercy is a pitiful property which belongeth to Motherhood in tender Love; and Grace is a worshipful property which belongeth to Royal Lordship in the same Love.



June 19.

Mercy worketh, keeping, suffering, quickening, and healing, and all is of tenderness of Love. And Grace worketh with Mercy, raising, rewarding, endlessly overpassing all that our loving and our travail deserveth; spreading abroad, and shewing the high plenteousness and largeness of God's Royal Lordship in His marvellous Courtesy.



June 20.

And this is of the abundance of Love; for Grace worketh our dreadful failing into plenteous and endless solace: and Grace worketh our shameful falling into high worshipful rising: and Grace worketh our sorrowful dying into holy blissful Life. For I saw truly that ever, as our contrariousness worketh to us here in earth, pain, shame, and sorrow; right so, on the contrariwise, Grace worketh us to, in Heaven, solace, worship, and bliss, overpassing, far forth.

June 21.

When we come up and receive that sweet Reward which Grace hath wrought to us There, we shall thank and bless our Lord, endlessly rejoicing that ever we suffered woe: and that shall be for a property of blessed Love that we shall know in God, which we might never have known without woe going before. And when I saw all this, me behoved needs to grant that the Mercy of God, and the Forgiveness, slacketh and wasteth our wrath.



*June 22. Saint Alban, Proto-Martyr
of England.*

This was shewed, that our life is all grounded and rooted in Love, and without Love we may not live. And, therefore, to the soul that, of His special Grace, seeth so far forth of the high marvellous Goodness of God, that we be endlessly united to Him in Love, it is the most impossible that may be that God should be wrath.



June 23.

I saw full truly that where our Lord appeareth peace is taken, and wrath hath no standing; for I saw no manner of wrath in God, neither for

short time nor for long. For truly, as to my sight, if God might be wrath awhile, we should neither have life, nor standing, nor being. He mercifully keepeth us, bringing us to peace, and rewarding our tribulations.



June 24. Nativity of Saint John the Baptist.

As verily as we have our life of the Endless Might of God, of the Endless Wisdom, and of the Endless Goodness ; so also verily we have our keeping in the Endless Might of God, in the Endless Wisdom, and in the Endless Goodness. For though we feel in us wrath, debate, and strife, yet we be all mercifully united to the Mildness of God, and His Meekness, His Benignity, and His Pliancy.



June 25.

For I saw full truly that all our endless friendship, our standing, our life, and our being, is in God. For that same Endless Goodness that keepeth us when we sin, that we perish not, that same Endless Goodness continually treateth in us a peace against our wrath, and our contrarious falling, and maketh us to see our need, with a true dread, mightily to seek unto God to have forgiveness, with a gracious desire of our salvation.

June 26.

For we may not be blissfully saved till we be verily in peace and in love, for that is our salvation. And though we be wrath and the contrariousness that is in us be now in tribulation, disease and woe, as falling into our blindness and our proneness, yet we be secure and safe, by the merciful keeping of God, that we perish not. And this was an high marvel to the soul.



June 27.

We be not blissfully saved, in having of our endless Joy, till we be all in peace and in love—that is to say, full pleased with God, and with all His Works, and with all His Dooms, and loving and pleasurable with ourselves, and with our fellow-Christians, and with all that God loveth, as Love liketh. And this doth God's Goodness in us.



June 28.

Thus saw I that God is our very Peace; and He is our secure Keeper, when we be ourself at unpeace; and He continually worketh to bring us into endless peace; and thus, when, by the working of Mercy and Grace we be made meek and mild, then we be full safe. Suddenly is the soul united to God, when she is truly peaced in her-

self, for in Him is found no wrath. And thus I saw, when we be all in peace and in love, we find no contrariousness in no manner of letting.



June 29. Saint Peter and Saint Paul.

And in this mortal life Mercy and Forgiveness is our way, that evermore leadeth us to Grace. And by the tempest and the sorrow that we fall into on our part, we be often dead as to man's doom on earth; but in the sight of God the soul that shall be saved was never dead, nor never shall be.



June 30.

And that contrariousness which is now in us, our Lord God of His Goodness maketh it to us full profitable; for contrariousness is cause of all our tribulation, and all our woe. And our Lord Jesus taketh them up to Heaven, and then they are made more sweet and more delectable than heart may think, or tongue can tell. And when we come Thither, we shall find them ready all turned into very fairness and endless worship. Thus is God our steadfast Ground, and shall be our full Bliss, and make us unchangeable, as He is, when we be There.

July 1.

I wondered and marvelled with all the diligence of my soul, meaning thus: "Good Lord, I see that Thou art the Very Truth, and I know truly that we sin grievously all days, and be much blameworthy: and I may neither leave the knowing of this truth, nor I see not the shewing to us no manner of blame. How may this be? Ah, Lord Jesus, King of Bliss, how shall I be eased?"



July 2. Visitation of Blessed Virgin Mary.

Our Good Lord shewed our Lady Mary, that is to mean the high wisdom and truth that she had in beholding her Maker. This wisdom and truth made her to behold her God, so Great, so High, so Mighty, and so Good. This greatness and this nobleness of her beholding of God fulfilled her with reverend dread: and with this she saw herself so little, and so low, so simple, and so poor in regard of her God, that this reverend dread filled her with meekness.



July 3.

Our Good Lord shewed Himself in earth in the Sweet Incarnation and His Blessed Passion:

but I saw Him take no place but in man's soul. He hath taken there His Resting Place, and His worshipful City, out of which worshipful See He shall never rise, nor remove without end.

July 4.



I understood four manner of dreads. One is dread of a fray that cometh to man suddenly by frailty. This dread doth good, for it helpeth to purge man, as doth bodily sickness, or such other pain that is not sin; for all such pains help man, if they be patiently taken. The second is dread of pain: whereby man is stirred and waked from the sleep of sin. For man that is hard asleep of sin, he is not able for the time to receive the soft Comfort of the Holy Ghost, till he hath received this dread of pain, of bodily death, and of ghostly enemies.

July 5.



This dread stirreth us to seek comfort and mercy of God. And thus this dread helpeth us as an entry, and enableth us to have contrition by the blissful Touching of the Holy Ghost. The third is doubtful dread. Doubtful dread, inasmuch as it draweth to despair, God will have it turned in us into love, by true knowing of

love—that is to say, that the bitterness of doubts be turned into sweetness of kind love by Grace. For it may never please our Lord that His servants doubt in His Goodness.



July 6

The fourth is reverend dread. For there is no dread that fully pleaseth God in us but reverend dread, and that is soft. For the more it is had the less it is felt, for sweetness of Love. Love and dread are brethren, and they be rooted in us by the Goodness of our Maker, and they shall never be taken from us without end. And therefore, I am sure, he that loveth he dreadeth, though he feel it but little.



July 7.

All dreads other than reverend dread that are proffered to us, though they come under colour of holiness, they are not so true. And hereby may they be known asunder. The dread that maketh us hastily to flee from all that is not good, and fall into our Lord's Breast as the child into the Mother's arms, with all our intent, and with all our mind, knowing our feebleness, and our great need, knowing His everlasting Goodness

and His Blessed Love, only seeking unto Him for Salvation, cleaving to Him with faithful trust: that dread that bringeth us into this working, it is kind, and gracious, and good, and true. And all that is contrarious to this, either it is wrong, or it is meddled with wrong.



July 8.

Then is this the remedy to know them both, and refuse the wrong: for the kind property of dread which we have in this life by the gracious working of the Holy Ghost, the same shall be in Heaven afore God, gentle, courteous, and full sweet. And thus we shall in love be homely and near to God.



July 9.

Desire we then of our Lord God to dread Him reverently, and love Him meekly, and to trust in Him mightily; for when we dread Him reverently, and love Him meekly, our trust is never in vain; for the more that we trust, and the mightilier that we trust, the more we please and worship our Lord that we trust in. And if us fail this reverend dread and meek love, as God forbid it should, our trust shall soon be misruled for that time. And therefore we needeth much to pray our Lord of Grace that we may have this

reverend dread, and make love of His gift in heart and in work, for without this no man may please God.



July 10.

Pity and Love keep us in the time of our need. And longing in the same Love draweth us into Heaven; for the Thirst of God is to have the general Man into Him. In which Thirst He hath drawn His holy Souls that be now in Bliss. And so getting His lively Members, ever He draweth and drinketh, and yet Him thirsteth and longeth.



July 11.

I saw three manners of longing in God, and all to one end. The first is, for that He longeth to learn us to know Him and to love Him ever more and more, as it is convenient and profitable to us. The second is, that He longeth to have us into Bliss, as souls are when they be taken out of pain into Heaven. The third is, to fulfil us of Bliss; and that shall be on the Last Day fulfilled, ever to last. For I saw, as it is known in our Faith, that then pain and sorrow shall be ended to all that shall be saved.

July 12.

Not only we shall receive the same Bliss that souls afore have had in Heaven, but also we shall receive anew, which plenteously shall fly out of God into us, and fulfil us. And those be the goods which He hath ordained to give us from without beginning. These goods are treasured and hid in Himself; for unto that time the creature is not mighty, nor worthy to receive them. In this we should see verily the cause of all the Deeds that God hath done. And ever more we should see the cause of all things that He hath suffered. For the beholding of this maketh the creature marvellous meek and mild.



July 13.

For weal, nor for woe, He willeth never that we flee Him; but from the changeableness that we have in ourself, we fall often into sin. And this maketh us adread to appear before our courteous Lord. Then is it our enemy that will put us aback with his false dread of our wretchedness, for pain that he threateneth us by, for it is his meaning to make us so heavy and so sorry in this, that we should let out of mind the blissful beholding of our Everlasting Friend.

July 14.

Our Good Lord shewed the enmity of the Fiend, whereby I understood that all that is contrarious to love and peace, it is of the Fiend, and of his party; and we have of our feebleness and folly to fall; and we have of Mercy and Grace of the Holy Ghost to rise to more joy.



July 15.

He saith: "Accuse not thyself that thy tribulation and thy woe is all thy fault; for I will not that thou be heavy nor sorrowful indiscreetly; for I tell thee, howsoever thou shalt do, thou shalt have woe. And therefore I will that thou wisely know thy penance which thou art in continually, and that thou meekly take it for thy penance. And then shalt thou truly see that all this living is penance profitable." This place is prison, this life is penance, and in the remedy He willeth that we rejoyce. The remedy is, that our Lord is with us, keeping us, and leading us into fulness of Joy.



July 16.

This is an endless joy to us in our Lord's meaning; that He, that shall be our Bliss when we are There, He is our Keeper while we are

here, our Way and our Heaven, in true love and faithful trust. And of this He gave understanding in all—namely, in shewing of His Passion, where He made me mightily to choose Him for my Heaven.



July 17.

Flee we to our Lord, and we shall be comforted; touch we Him, and we shall be made clean; cleave we to Him, and we shall be secure, and safe from all manner of perils. For our courteous Lord willeth we be as homely with Him as heart may think or soul may desire. But be we ware that we take not so recklessly this homely heed for to leave courtesy; for our Lord Himself is Sovereign Homelyhood, and so homely as He is, as courteous as He is; for He is very courteous.



July 18.

If our enemy aught winneth of us by our falling, for it is his business, he loseth manifold more in our rising by charity and meekness. Then is this the remedy; that we be a-known of our wretchedness, and fly to our Lord; for ever the more in need that we be, the more profitable it is to us to touch Him; and say we thus in our meaning: "I know well that I have deserved

pain, but our Lord is Almighty, and may punish me mightily; and He is All Wisdom, and can punish me wisely; and He is All Goodness, and loveth me tenderly." And in this beholding it is profitable to us to abide.



July 19.

It is a full lovely meekness of a sinful soul, wrought by Grace and Mercy of the Holy Ghost; when we will wilfully and gladly take the scourging and the chastising that our Lord Himself will give us; and it shall be full tender and full easy if we will only hold us pleased with Him, and with all His Works.



July 20.

That penance that man taketh upon himself, it was not shewed me—that is to say, it was not shewed me specified; but this was shewed specially, and highly, and with full lovely cheer, that we should meekly and patiently bear and suffer that penance that God Himself giveth us, with mind of His Blessed Passion; for when we have mind of His Blessed Passion with pity and love, then we suffer with Him, like as His friends did that saw It.



July 21.

The blessed creatures that shall be in Heaven with Him without end, He will have them like to Himself in all things, and to be like to our Lord perfectly, it is our very Salvation and our full Bliss. And if we wot not how we shall do all this, desire we of our Lord, and He shall learn us; for it is His Own worship and His liking. Blessed may He be.



July 22.

Our Lord of His Mercy sheweth us our sin and our feebleness, by the sweet gracious gift of Himself. For our sin is so foul and so horrible, that He, of His courtesy, will not shew it us but by the light of His Mercy.



July 23.

Of four things it is His Will that we have knowing. The first is that He is the Ground of Whom we have all our life and all our being. The second is, that He keepeth us mightily and mercifully in the time that we are in our sin, among all our enemies that are full fell upon us. And so much we are in the more peril, for that we give them occasion thereto, and we know not our own need. The third is, how courteously He keepeth

us, and maketh us to know that we go amiss. The fourth is, how steadfastly He abideth us, and changeth no cheer; for He will that we be turned and united to Him in love, as He is to us. For us behoveth verily to see that of ourself we are right nought but sin and wretchedness. And thus, by the sight of the less part of sin that our Lord sheweth us, the more is wasted, which we see not.



July 24.

Thus by gracious knowing we may see our sin profitable without despair, for in sooth us needeth to see it; and by the sight we should be made ashamed of ourself; and broken down in regard of our pride and our presumption. For He, of His courtesy, measureth the sight to us; for it is so foul, and so horrible, that we should not endure to see it as it is. And thus, by this meek knowing, through contrition and Grace, we shall be broken from all thing that is not our Lord. And then shall our Blessed Saviour perfectly cure us, and unite us to Himself.



July 25. **Saint James.**

This breaking, and this curing, our Lord meaneth by the general Man; for he that is

highest and nearest with God, he may see himself sinful and needy with me. And I, that am the least and the lowest of those that shall be saved, I may be comforted with him that is highest; so hath our Lord united us in charity.



July 26. **Saint Anne,**
Mother of Blessed Virgin Mary.

Hereof was I learned, though that we be highly lifted into contemplation by the special gift of our Lord, yet us behoveth needs therewith to have sight and knowing of our sin, and of our feebleness. For without this knowing we may not have true meekness, and without this we may not be safe. And also I saw we may not have this knowing of ourself, nor of none of all our ghostly enemies; for they will not do us so much good. Then are we much bound to God that He will Himself for Love shew it us in time of Mercy and Grace.



July 27.

In the same shewing where I saw that I should sin, there was, I learned, to be dreadful for unsecureness of myself. For I wot not how I shall fall, nor I know not the measure nor the greatness

of my sin. And there was I learned that I should see mine own sin, and not other men's, unless it may be for comfort or help of my fellow-Christian.



July 28.

Also, our courteous Lord, in that same time, He shewed full sweetly and full mightily the endlessness and the unchangeableness of His Love, and also His great Goodness, and His gracious inward keeping, that the Love of Him and of our souls shall never be separated unto without end. And thus in the dread I have matter of meekness, that saveth me from presumption. And in the blessed shewing of Love I have matter of true comfort and of joy, that saveth me from despair.



July 29.

All this homely shewing of our courteous Lord it is a lovely lesson, and a sweet gracious teaching of Himself in comforting of our soul. For He willeth that we know by the sweetness of the homely Love of Him, that all that we see or feel, within or without, which is contrarious to this, that it is of the enemy, and not of God; as thus, if that we be stirred to be the more reckless of our living, or of the keeping of our heart, because that

we have knowing of this plenteous Love; then needeth us greatly to beware of this stirring. It is untrue, and greatly we ought to hate it.



July 30.

When we be fallen by frailty or blindness, then our courteous Lord, touching us, stirreth us and keepeth. And then willeth He that we see our wretchedness, and meekly be it aknowen. But He willeth not that we abide therewith, nor He willeth not that we busy us greatly about our accusing, nor He willeth not that we be too wretched on ourself: but He willeth that we hastily attend to Him; for He standeth all alone, and abideth us continually, moaning and mourning till when we come. And He hath haste to have us to Him; for we are His joy and His delight, and He is our Salve of our life.



July 31.

Where I say He standeth all alone, I leave the speaking of the Blessed Company in Heaven, and speak only of His Office, and His working here in earth. It meaneth all the true feeling that we have in ourself, in contrition, and in compassion; and all moaning and mourning for that we are not united to our Lord: and such as is profitable

it is Christ in us. And though some of us feel it seldom, it passeth never from Christ, till what time He have brought us out of all our woe; for Love suffereth Him never to be without pity.



Aug. 1.

What time that we fall into sin, and leave the mind of Him, and the keeping of our own soul, then beareth Christ alone all the charge of us. And thus standeth He moaning and mourning. Then belongeth it to us for reverence and kindness, to turn us hastily to our Lord, and let Him not stand all alone: He is here alone with us all—that is to say, only for us He is here. And what time I be strange to Him by sin, despair, or sloth, then I let my Lord stand alone, inasmuch as He is in me. And thus it fareth with us all which be sinners. But though it be so that we do thus oftentimes, His Goodness suffereth us never to be alone, but lastingly He is with us, and tenderly He excuseth us, and ever keepeth us from blame in His sight.



Aug. 2.

All that shall be saved for the time of this life, we have in us a marvellous medley both of weal and of woe: we have in us our Lord Jesus Christ Up-

risen, and we have in us the wretchedness and the mischief of Adam's falling and dying. By Christ we be lastingly kept, and by His gracious Touching we be raised into very trust of Salvation. And by Adam's falling we be so broken in our feeling, in divers manners, by sin, and by sundry pains, in which we be made so dark and so blind, that scarce we can take any comfort.



Aug. 3.

But, in our meaning, we abide God, and faithfully trust to have mercy and grace. And this is His Own working in us, and of His Goodness it openeth the eye of our understanding, by which we have sight, sometime more, sometime less, after that God giveth ability to take. And now we be raised into the one, and now we be suffered to fall into the other.



Aug. 4.

And thus is that medley so marvellous in us, that scarce we know of ourself, or of our fellow-Christians, in what way we stand, for the marvellousness of this sundry feeling, but for the holy assent that we assent to God, when we feel in Him truly willing to be with Him with all our heart, with all our soul, and with all our might.

And then we hate and despise our evil stirring, and all that might be occasion of sin, ghostly and bodily. And yet nevertheless, when this sweetness is hid, we fall again into blindness, and so into woe and tribulation in divers manners.



Aug. 5.

But then is this our comfort, that we know in our faith, that by the Virtue of Christ Which is our Keeper, we assent never thereto. But we grudge there-against, and endure in pain and in woe, praying unto that time that He sheweth Him again to us. And thus we stand in this medley all the days of our life.



Aug. 6. Transfiguration of our Lord.

He wills that we trust that He is lastingly with us, and that in three manners. He is with us in Heaven Very Man, in His Own Person, us up-drawing; and that was shewed in the Ghostly Thirst. And He is with us on earth, us leading. And He is with us in our soul, endlessly uniting, ruling, and guiding us.

Aug. 7. The Most Sweet Name of Jesus.

Glad, and merry, and sweet, is the blissful lovely appearance of our Lord to our souls; for He beheld us ever living in love-longing. And He willeth that our soul be in glad cheer to Him, to yield Him His reward. And thus I hope with His Grace He hath drawn, and more shall draw, the outer appearance to the inner, and shall make us all at one with Him, and each of us with other, in true lasting Joy, that is Jesus.

*Aug. 8.*

Well I wot that our Lord shewed me no souls but those that dread Him; for well I wot the soul that truly taketh the Teaching of the Holy Ghost, it hateth sin more for the vileness and the horribleness, than it doth all the pain that is in hell. For the soul that beholdeth the kindness of our Lord Jesus it hateth no hell; but sin is hell, as to my sight. And therefore it is God's Will that we know sin, and pray busily, and travail wilfully, and seek teaching meekly, that we fall not blindly therein; and if we fall, that we rise readily; for it is the most pain that the soul may have to turn from God any time by sin.

Aug. 9.

And notwithstanding all this, I saw and understood this in our Lord's meaning, that we may not in this life keep us from sin, all holy in full cleanness, as we shall be in Heaven. But we may well by Grace keep us from the sins which would lead us to endless pain, as Holy Church teacheth us; and eschew venial, reasonably up to our might.



Aug. 10.

And if we by our blindness and our wretchedness, any time fall, that we readily rise, knowing the sweet touching of Grace; and wilfully amend us, upon teaching of Holy Church, after that the sin is grievous; and go forth with God in love; and neither on the one side fall overflow, inclining to despair, nor on the other side be over-reckless, as that we give no force; but meekly know our feebleness, witting that we may not stand the twinkling of an eye, but with keeping of Grace, and reverently cleave to God, in Him only trusting.



Aug. 11.

For otherwise is the beholding of God, and otherwise is the beholding of man. For it longeth to man meekly to accuse himself, and it

belongeth to the proper Goodness of our Lord God courteously to excuse man. And these be two parts that were shewed in the double Countenance, in which the Lord beheld the falling of His loved Servant.



Aug. 12.

And right thus will our Good Lord that we accuse ourself wilfully, and truly see and know His Everlasting Love that He hath to us, and His plenteous Mercy. And thus graciously to see and know both together, is the meek accusing that our Good Lord asketh of us, and Himself worketh where it is: and this is the lower part of man's life.



Aug. 13.

And it was shewed in the outward Countenance; in which shewing I saw two parts. The one is the rueful falling of man, the other is the worshipful Satisfaction that our Lord hath made for man. The other Countenance was shewed inward, and that was more high and all one; for the life and the virtue that we have in the lower part is of the higher. And it cometh down to us of the kind Love of the self-same by Grace.

Aug. 14.

Between the one and the other is right nought; for it is all one Love: which one blessed Love hath now in us double working; for in the lower part be pains and passions, ruths and pities, mercies and forgiveness, and such other which be profitable. But in the higher part be none of these; but all one high Love and marvellous Joy, in which marvellous Joy all pains be wholly destroyed. And in this not only our Good Lord shewed our excusing: but also the worshipful nobleness that He shall bring us to.



Aug. 15.

**Assumption of
Blessed Virgin Mary.**

For Christ, having knit in Him all man that shall be saved, is perfect Man. Thus our Lady is our Mother, in whom we be all enclosed, and of her born in Christ; for she, that is Mother of our Saviour, is Mother of all that shall be saved in our Saviour. And our Saviour is our Mother, in Whom we be endlessly born, and never shall come out of Him. Plenteously, fully, and sweetly was this shewed; and it is spoken of where it is said: "We be all in Him enclosed, and He is enclosed in us."

Aug. 16.

For our Lord is so good, so gentle, and so courteous, that He may never assign default in whom He shall be ever blessed and praised. And in this that I have now said, was my desire in part answered, and my great fear some deal eased by the lovely gracious shewing of our Lord God. In which shewing, I saw and understood full surely that in each soul that shall be saved is a godly will that never assenteth to sin, nor never shall.



Aug. 17.

Which will is so good that it may never will ill, but evermore continually it willeth good, and worketh good in the sight of God. Wherefore our Lord willeth that we know it in the faith and the belief, and namely and truly that we have all this blessed will whole and safe in our Lord Jesus Christ.



Aug. 18.

For the nature that Heaven shall be fulfilled with, it behoved needs, of God's Righteousness, so to be knit and united in Him, that therein was kept a substance which might never nor should be parted from Him, and that through His Own

Good Will, in His endless Purpose aforesaid. And notwithstanding this rightful knitting, and this endless uniting, yet the redemption and the again-buying of mankind is needful and profitable in everything, as it is done for the same intent, and for the same end that Holy Church in our Faith us teacheth.



Aug. 19.

For I saw that God began never to love Mankind; for right the same that Mankind shall be in endless Bliss, fulfilling the Joy of God in regard of His Works, right so the same Mankind hath been, in the foresight of God, known and loved from without beginning, in His rightful intent.



Aug. 20.

And by the endless intent and assent, and the full accord of all the Trinity, the mid-Person would be the Ground and Head of this fair kind, out of Whom we be all come, in Whom we be all enclosed, into Whom we shall all go, in Him finding our full Heaven in everlasting Joy, by the foreseeing Purpose of the Blessed Trinity from without beginning.

Aug. 21.

For before that He made us He loved us; and when we were made we loved Him. And this is a Love made of the natural Substantial Goodness of the Holy Ghost; mighty by reason of the Might of the Father, and wise in mind of the Wisdom of the Son. And thus is man's soul made by God, and in the same point knit to God.

Aug. 22.



In which endless Love we be led and kept of God, and never shall be lost; for He willeth that we know that our soul is a life, which life of His Goodness and His Grace shall last in Heaven without end, Him loving, Him thanking, Him praising. And right the same that we shall be without end, the same we were treasured in God, and hid, known, and loved from without beginning. Wherefore He willeth that we wit the noblest thing that ever be made is Mankind.

Aug. 23.



And furthermore He willeth that we wit that this dear worthy soul was preciousy knit to Him in the making, which knot is so subtle and so mighty that it is united into God. In which uniting it is made endlessly holy. Furthermore, He willeth that all the souls that shall be saved in

Heaven without end be knit in this knot, and united in this uniting, and made holy in this holiness.



Aug. 24.

And for the endless Love that God hath to all mankind, He maketh no separation in Love between the Blessed Soul of Christ, and the least soul that shall be saved. For it is full easy to believe and trust that the dwelling of the Blessed Soul of Christ is full high in the Glorious Godhead. And truly, as I understood in our Lord's meaning, where the Blessed Soul of Christ is, there is the substance of all the souls that shall be saved by Christ—in their Exemplar and Final Cause.



Aug. 25.

Highly ought we to rejoice that God dwelleth in our soul, and far more highly ought we to rejoice that our soul dwelleth in God. Our soul is made to be God's Dwelling-place, and the Dwelling of our soul is God, Which is Unmade.



Aug. 26.

For the Almighty Truth of the Trinity is our Father, for He made us and keepeth us in Him-

self; and the deep Wisdom of the Trinity is our Mother, in Whom we be enclosed; and the high Goodness of the Trinity is our Lord, and in Him we be enclosed, and He in us. We be enclosed in the Father, and we be enclosed in the Son, and we be enclosed in the Holy Ghost. And the Father is enclosed in us, the Son is enclosed in us, and the Holy Ghost is enclosed in us; All Might, All Wisdom, and All Goodness, One God, One Lord.



Aug. 27.

Our faith is a virtue that cometh into our soul by the Holy Ghost. In which virtue all our virtues come into us, for without that no man may receive virtues, for it is nought else but a right understanding, with true belief, and secure trust of our being, that we be in God, and He in us, which we see not.



Aug. 28.

And this virtue, with all others that God hath ordained to us coming therein, worketh in us great things; for Christ mercifully is working in us, and we graciously accord to Him, through the Gift and the Virtue of the Holy Ghost. This working maketh that we be Christ's children, and Christian in living.

Aug. 29.

Thus Christ is our Way, us securely leading in his Laws. And Christ in His Body mightily beareth us up into Heaven. For I saw that Christ, us all having in Him that shall be saved by Him, worshipfully presenteth His Father in Heaven with us, which present full thankfully His Father receiveth, and courteously giveth it unto His Son Jesus Christ. Which gift and working is Joy to the Father, and Bliss to the Son, and Liking to the Holy Ghost. And of all things that to us belongeth, it is most liking to our Lord that we rejoyce in this Joy, which is in the Blessed Trinity, of our Salvation.



Aug. 30.

And notwithstanding all our feeling, woe or weal, God willeth we understand and believe that we be more verily in Heaven than on earth. For God is never out of the soul in which He shall dwell blessedly without end. And this was said in the shewing, where it saith: The place that Jesus taketh in our soul, He shall never remove it. And all the gifts that God may give to the creature, He hath given to His Son Jesus for us. Which gifts He uniting in us, hath enclosed in Him, unto the time that we be waxen and grown,

our soul with our body, and our body with our soul; either of them take help of other, till we be brought up into stature, as nature worketh.



Aug. 31.

And then in the ground of nature, with working of Mercy, the Holy Ghost graciously inspireth into us gifts, leading to Endless Life. And thus was my understanding led of God to see in Him, and to wit, to understand, and to know, that our soul is a made trinity, like to the Unmade Blessed Trinity, known and loved from without beginning; and in the making united to the Maker, as it is before said. This sight was full sweet and marvellous to behold, peaceable and restful, secure and delectable.



Sept. 1.

Our soul is so deep grounded in God, and so endlessly treasured, that we may not come to the knowing thereof, till we have first knowing of God, Which is the Maker to Whom it is united. But, notwithstanding, I saw that we have naturally of fulness to desire wisely and truly to know our own soul, whereby we be learned to seek it

where it is, and that is in God. And thus, by the gracious leading of the Holy Ghost; we shall know them both in One.



Sept. 2.

Whether we be stirred to know God or our soul, it is both good and true. God is more nearer to us than our own soul; for He is the Ground in Whom our soul standeth. For our soul sitteth in God in very rest, and our soul standeth in God in secure strength, and our soul is naturally rooted in God in endless Love. And therefore, if we will have knowing of our soul, and communing, and dalliance therewith, it behoveth us to seek into our Lord God, in Whom it is enclosed.



Sept. 3.

And I saw full surely that it behoved needs to be, that we should be in longing, and in penance, unto the time that we be led so deep into God, that we verily and truly know our own soul. And surely I saw that into this high deepness our Good Lord Himself leadeth us, in the same Love that He made us, and in the same Love that He brought us, by Mercy and Grace, through Virtue of His Blessed Passion.

Sept. 4.

Our faith is grounded in us, and we in it, through the kind Goodness of God, by the working of Mercy and Grace. And thereof come all our goods, by which we be led and saved; for the Commandments of God come therein, in which we ought to have two manners of understanding: the one is that we ought to understand and know which be His biddings, to love them and to keep them. The other is, that we ought to know His forbiddings, and to hate them, and to refuse them.



Sept. 5.

It is His liking to reign in our understanding blissfully, and to sit in our soul restfully, and to dwell in our soul endlessly, us all working into Him. In which working He willeth we be His helpers, giving to Him all our intent, learning His Laws, keeping His lore, desiring that all be done that He doth, truly trusting in Him.



Sept. 6.

God the Blissful Trinity, Which Is Everlasting Being, right as He is Endless from without Beginning, right so it was in His Purpose Endless to make Mankind. Which fair Nature was first

prepared to His Own Son the Second Person; and when He would, by full accord of all the Trinity, He made us all at once. And in our making He knit us and united us to Himself, by which uniting we be kept as clean and as noble as we were made.



Sept. 7.

By the virtue of that precious uniting we love our Maker, and like Him, praise Him, and thank Him, and endlessly rejoice in Him. And this is the working which is wrought continually in each soul that shall be saved; which is the godly will aforesaid.



Sept. 8. Nativity of Blessed Virgin Mary.

God shewed in all the Revelations, oft-times, that a man worketh evermore His Will and His Worship lovingly without stinting. And what this working is was shewed in a marvellous ground, for it was shewed in the working of the blissful soul of our Lady Saint Mary. In this sight I did understand verily that she is more than all God made beneath her in worthiness and fulness; for above her is nothing that is made, but the Blessed Manhood of Christ, as to my sight.

Sept. 9.

And thus, in our making, God Almighty is our natural Father, and God All Wisdom is our natural Mother, with the Love and the Goodness of the Holy Ghost, Which is all One God, One Lord. And in the knitting, and in the union, He is our Very True Spouse, and we His loved Wife, and His fair Maiden, with which Wife He was never displeased, for He saith: "I love thee, and thou lovest Me, and our love shall never part in two."



Sept. 10.

In our Mother Christ we profit and increase, and in mercy He reformeth us and restoreth. This worketh our Mother in mercy to all His beloved children, which be to Him pliant and obedient. And in Him, and by Him, we be mightily taken out of hell, and out of the wretchedness of earth; and worshipfully brought up into Heaven; increased in riches and nobleness by all the Virtues of Christ, and by the Grace and working of the Holy Ghost.



Sept. 11.

And all this bliss we have by Mercy and Grace: which manner of bliss we might never have had

and known, unless that Property and Goodness which is in God had been contraried, whereby we have this bliss. For wickedness hath been suffered to rise contrary to that Goodness, and the goodness of Mercy and Grace contraried against that wickedness.



Sept. 12.

Thus Jesus Christ, That doth good against evil, is our Very Mother. We have our being of Him, where the ground of Motherhood be-
ginneth, with all the sweet keeping of Love that endlessly followeth. For where the soul is highest, noblest, and worshipfullest, yet it is lowest, meekest, and mildest.



Sept. 13.

As verily as God is our Father, as verily is God our Mother, and that sheweth He in all, and namely, in these sweet words, where He saith: "I It Am"—that is to say: "I It Am, the Might and the Goodness of the Fatherhood; I It Am, the Wisdom and the Kindness of the Motherhood; I It Am, the Light and the Grace that is all Blessed Love; I It Am, the Trinity; I It Am, the Unity; I It Am, the High Sovereign Good-

ness of all manner of thing; I It Am, that maketh thee to long; I It Am, the Endless Fulfilling of all true desires.”



Sept. 14. The Exaltation of the Holy Cross.

The most wisdom is for a creature to do after the Will and the Counsel of his Highest Sovereign Friend. This Blessed Friend is Jesus, and it is His Will and Counsel that we hold us with Him, and fasten us homely to Him, evermore in what state soever we be; for whether we be foul or clean, we are ever one in His Loving. And when we fall, hastily He raiseth us by His lovely Embrace, and His gracious Touching. And when we be strengthened by His sweet working, then we wilfully choose Him by His Grace, to be His servants, and His lovers lastingly without end.



Sept. 15.

Our Father willeth, our Mother worketh, our Good Lord the Holy Ghost confirmeth. And therefore it belongeth to us to love God, in Whom we have our being, Him reverently thanking and praising for our making, mightily praying to our Mother of Mercy and Pity, and to our Lord the

Holy Ghost for help and Grace. For in these Three is all our life, nature, mercy, and grace; whereof we have mildness, patience, and pity, and hating of sin and wickedness: for it belongeth properly to virtues to hate sin and wickedness.



Sept. 16.

And thus is Jesus our Very Mother in nature of our first making: and He is our very first Mother in Grace by taking of our nature made. All the fair working, and all the sweet kindly offices of dear worthy Motherhood be appropriated to the Second Person. For in Him we have this godly will, whole and safe without end, both in nature and in grace, of His Own proper Goodness.



Sept. 17.

I understood three manner of beholdings of Motherhood in God. The first is, the ground of our natural making. The second is, taking of our nature, and there beginneth the Motherhood of Grace. The third is, Motherhood in working: and therein is a forthspreading by the same Grace, of length and breadth, of height and deepness without end, and all is one Love.

Sept. 18.

And now me behoveth to say a little more of this forthspreading as I understood in the meaning of our Lord; how that we be brought again into our natural standing, wherein that we were made by the Motherhood of kind Love, which kind Love it never leaveth us.



Sept. 19.

Our kind Mother, our gracious Mother, for He would all whole become our Mother in all things, He took the ground of His Work full low, and full mildly, in the Maiden's Womb. And that sheweth He in the first, where He brought the meek Maiden before the eye of my understanding, in the simple stature as she was when she Conceived—that is to say, our High God, the Sovereign Wisdom of All. In this low place He arrayed Him, and prepared Him all ready in our poor flesh, Himself to do the service and the office of Motherhood in all things.



Sept. 20.

The Mother's service is nearest, readiest, and securest. Nearest, for it is most of nature; readiest, for it is most of love; and securest, for

it is most of truth. This office, nor might, nor could, never none have done to the full, but He alone. We wit that all our Mothers bear us to pain and dying. What is that but our Very Mother Jesus? He alone beareth us to Joy, and to endless Living, blessed may He be.



Sept. 21. Saint Matthew.

Thus He sustained us within Him, in love and travail, unto the full time that He would suffer the sharpest thorns and grievous pains that ever were, or ever shall be, and died at the last. And when He had done, and so borne us to Bliss, yet might not all this make satisfaction to His marvellous Love. And that sheweth He in these high overpassing words of Love: "If I might suffer more, I would suffer more."



Sept. 22.

He might no more die, but He would not cease working. Wherefore Him behoveth to find us, for the dear worthy Love of Motherhood hath made Him debtor to us. The Mother may give her child to suck her milk, but our Precious Mother Jesus He may feed us with Himself, and

doth full courteously, and full tenderly with the Blessed Sacrament, That is the Precious Food of very Life.



Sept. 23.

And with all the sweet Sacraments, He sustaineth us full mercifully and graciously. And so meant He in these blessed words, where He saith: "I It Am, that Holy Church preacheth thee and teacheth thee." That is to say: "All the health and the life of the Sacraments, all the virtue and all the grace of My Word, all the goodness that is ordained in Holy Church to thee—I It Am."



Sept. 24.

The Mother may lay her child tenderly to her breast, but our tender Mother Jesus, He may homely lead us into His Blessed Breast by His sweet open Side, and shew us therein part of the Godhead, and the Joys of Heaven, with ghostly secureness of Endless Bliss. And that shewed He in the Ninth Revelation, giving the same understanding in this sweet word, where He saith: "Lo, how I loved thee !" beholding into His Blessed Side rejoicing.



Sept. 25.

This fair lovely word “Mother,” it is so sweet and so kind in itself, that it may not verily be said of none, nor to none, but of Him, and to Him, That is the Very Mother of Life and all. To the property of Motherhood belongeth kind love, wisdom, and knowing, and it is God; for though it be so, that our bodily forth-bringing be but little, low, and simple, in regard of our ghostly forth-bringing, yet it is He that doth it, in the creatures by whom that it is done.



Sept. 26.

The kind loving Mother that wotteth, and knoweth the need of her child, she keepeth it full tenderly, as the nature and condition of Motherhood will. And ever, as it waxeth in age and stature, she changeth the works, but not her love. And when it is waxed of more age, she suffereth that it be chastised, in breaking down of vices, to make the child receive virtues and grace.



Sept. 27.

Thus He is our Mother in Nature by the working of Grace in the lower part, for love of the higher. And He willeth that we know it, for He

will have all our love fastened to Him. And in this I saw that all debt that we owe, by God's bidding, to Fatherhood and Motherhood is fulfilled in true loving of God, which blessed love Christ worketh in us. And this was shewed in all, and namely in the high plenteous words where He saith: "I It Am that thou lovest."



Sept. 28.

And in our ghostly forth-bringing He useth more tenderness in keeping, without any comparison, by as much as our soul is of more price in His sight. He kindleth our understanding; He prepareth our ways; He easeth our conscience; He comforteth our soul; He lighteneth our heart, and giveth us in part knowing and loving in His Blissful Godhead, with gracious mind in His Sweet Manhood, and His Blessed Passion, with courteous marvelling in His high overpassing Goodness; and maketh us to love all that He loveth for His love, and to be well content with Him, and with all His Works.



Sept. 29. **Michaelmas Day.**

I believe and understand the ministration of Holy Angels, as clerks tell; but it was not shewed

me: for Himself is nearest and meekest, highest and lowest, and doth all. And not only all that us needeth, but also He doth all that is worshipful to our Joy in Heaven. And there I say He abideth us.



Sept. 30.

And yet after this He suffereth some of us to fall more hard and more grievous than ever we did before, as us thinketh. And then ween we that we be not all wise, that all were nought that we have begun. But it is not so; for it needeth us to fall, and it needeth us to see it. For if we fall not we should not know how feeble and how wretched we be of ourself, nor also we should not so fulsomely know the marvellous Love of our Maker.



Oct. 1.

We shall verily see in Heaven without end that we have grievously sinned in this life. And notwithstanding this, we shall verily see that we were never hurt in His Love, nor we were never the less of price in His sight. And by the proving of this falling we shall have an high and marvellous knowing of Love in God without end.

For hard and marvellous is that Love which may not, nor will not, be broken for trespass. And this was one understanding of profit.

Oct. 2.



Another is the lowliness and meekness that we shall get by the sight of our falling: for thereby we shall highly be raised in Heaven: to which rising we might never have come without that meekness. And therefore it needeth us to see it; and if we see it not, though we feel it, it should not profit us. And commonly first we fall, and then we see it, and both is of the Mercy of God.

Oct. 3.



The Mother may suffer the child to fall sometimes and be dis-eased in divers manners for its own profit; but she may never suffer that any manner of peril come to her child for love. And though our earthly mother may suffer her child to perish, our Heavenly Mother Jesus may never suffer us that be His children to perish; for He is All Might, All Wisdom, and All Love: and so is none but He, blessed may He be.

Oct. 4.



But often-times, when our falling and our wretchedness is shewed us, we be sore adread,

and so greatly ashamed of ourself, that scarce we wit where that we may hold us. But then will not our courteous Mother that we flee away, for Him were nothing loather. But He will then that we use the condition of a child, for when it is dis-eased and afraid it runneth hastily to its Mother, and if it may do no more, it crieth on its Mother for help with all its might.



Oct. 5.

So willeth He that we do as the meek child, saying thus: "My kind Mother, my gracious Mother, my dear worthy Mother, have mercy upon me; I have made myself foul, and unlike to Thee, and I may not nor can amend it, but with Thine help and grace." And if we feel us not then eased as soon, be we sure that He useth the condition of a kind Mother.



Oct. 6.

If He see that it be for profit to us to mourn and to weep, He suffereth with ruth and pity unto the best time for Love. And He willeth then that we use the property of a child that evermore kindly trusteth to the love of the Mother, in weal and in woe. And He willeth that we take us mightily to the Faith of Holy

Church, and find there our dear worthy Mother in solace and in true understanding, with all the blessed common.



Oct. 7.

One singular person may oftentimes be broken, as it seemeth to himself, but the whole Body of Holy Church was never broken, nor never shall be without end. And therefore a sure thing it is, a good and a gracious, to will meekly, and mightily to be fastened and united to our Mother Holy Church, that is Christ Jesus. For the Flood of Mercy—that is, His dear worthy Blood and precious Water—is plenteous to make us fair and clean.



Oct. 8.

The Blessed Wounds of our Saviour be open, and rejoyce to heal us. The sweet gracious Hands of our Mother be ready and diligent about us, for He in all this working useth the very office of a kind nurse that hath nought else to do but to attend to the salvation of her child. It is His Office to save us, it is His Worship to do it; and it is His Will we know it: for He willeth that we love Him sweetly, and trust in Him meekly and mightily. And this shewed He in these gracious words: “I keep thee full securely.”

Oct. 9.

For in that time He showed our frailties and our fallings, our breakings and our naughtings, our despites and our changings, and all our woe, as far forth as methought that it might fall in this life. And therewith He sheweth His Blessed Might, His Blessed Wisdom, His Blessed Love, that He keepeth us in this time as tenderly and as sweetly to His Worship, and as securely to our Salvation, as He doth when we be in most solace and comfort. And thereto raiseth us ghostly and highly in Heaven, and turneth all to His Worship and to our joy without end.



Oct. 10.

For His precious Love He suffereth us never to lose time, since all things turn to our greater good. And all this is of the kind Goodness of God by the working of Grace. God is kind in His Being—that is to say, that Goodness that is kind; it is God; He is the Ground, He is the Substance, He is the same thing that is kindness.



Oct. 11.

He is Very Father and Very Mother of all natures, and all natures that He hath made to flow out of Him to work His Will, all shall be

restored and brought again into Him by the Salvation of man, through the working of Grace. For of all natures that He hath set in divers creatures by part, in man is all the whole by fulness, and in virtue, in fairness, and in goodness, in royalty and in nobleness, in all manner of solemnity of preciousness and worship.



Oct. 12.

Here may we see that we be all bound to God for nature, and we be bound to God for grace. Here may we see that us needeth not greatly to seek far out to know sundry natures, but to Holy Church into our Mother's breast—that is to say, into our own soul, where our Lord dwelleth; and there shall we find all now, in faith and in understanding; and after, verily in Himself clearly in Bliss.



Oct. 13.

But let no man nor woman take this singularity to himself, for it is not so, it is general; for it is our precious Mother Christ, and to Him was this fair Nature prepared, for the worship and the nobleness of man's making, and for the joy and the bliss of man's Salvation, right as He saw, wist, and knew, from without beginning.

Oct. 14.

Here may we see that we have verily of Nature to hate sin. And we have verily of Grace to hate sin; for Nature is all good and fair in itself; and Grace was sent out to save Nature, and destroy sin, and bring again Fair Nature into the Blessed Point from whence it came—that is, God—with more nobleness and worship, by the virtuous working of Grace. For it shall be seen before God, of all His Holy, in joy without end, that Nature hath been proved in the fire of tribulation, and therein found no lack, nor no default.

Oct. 15.



Thus is Nature and Grace of one accord; for Grace is God, as Unmade Nature is God; He is Two in manner and working, and One in Love. And neither of Them worketh without Other, nor None be separated. And when we, by the Mercy of God, and with His help, accord us to Nature and to Grace, we shall see verily that sin is worse, viler, and painfuller, than hell, without any comparison; for it is contrarious to our fair Nature; for as verily as sin is unclean, as truly sin is unnatural. And this is an horrible thing to see, to the loving soul that would be all fair and shining in the sight of God, as Nature and Grace teacheth.

Oct. 16.

But be we not adread of this, but inasmuch as dread may not profit, but meekly make we our moan to our dear worthy Mother, and He shall all besprinkle us in His Precious Blood, and make our soul full soft, and full mild, and heal us full fair by process of time, ight as it is most worship to Him, and joy to us.

Oct. 17.



And of this sweet fair working He shall never ease nor stint, till all His dear worthy children be brought forth and born. And that sheweth He where He gave the understanding of the Ghostly Thirst—that is, the Love-longing that shall last till Doomesday. Thus in our Very Mother Jesus our life is grounded in the foreseeing Wisdom of Himself from without beginning with the High Might of the Father, and the Sovereign Goodness of the Holy Ghost.

Oct. 18.



And in the taking of our Nature He quickened us; and in His blessed dying upon the Cross He bare us to Endless Life. And from that time, and now and ever shall unto Doomsday, He feedeth and foddereth us right as the high sovereign kindness of Motherhood will, and as the natural need of childhood asketh.

Oct. 19.

Fair and sweet is our Heavenly Mother Jesus in the sight of our soul; precious and lovely be the gracious children in the sight of our Heavenly Mother, with mildness and meekness, and all the fair virtues that belong to children in Nature; for naturally the child despaireth not of the Mother's Love, naturally the child presumeth not of itself, naturally the child loveth the Mother, and each one of them other. These be as fair virtues, with all other that be like, wherewith our Heavenly Mother is served and pleased.



Oct. 20.

And I understood none higher stature in this life than childhood in feebleness, and failing of might and of wit, unto the time our Gracious Mother hath brought us up into that our Father's Bliss. And there shall verily be made known to us His meaning, in the sweet words where He saith: "All shall be well, and thou shalt see it thyself that all manner of thing shall be well."



Oct. 21.

I understood that all His blessed Children which be come out of Him by Nature, should

be brought into Him again by Grace. Afore this time I had great longing and desire of God's Gift to be delivered of this world, and of this life; for oft-times I beheld the woe that is here, and the weal and the blessed being that is There. And if there had no pain been in this life, but the absence of our Lord, methought sometime that it was more than I could bear. And this made me to mourn and busily to long. And also of my own wretchedness, sloth, and weariness, that me liked not to live and to travail.



Oct. 22.

And to all this our courteous Lord answered for comfort and patience, and said these words: "Suddenly thou shalt be taken from all thy pain, from all thy sickness, from all thy dis-ease, and from all thy woe. And thou shalt come up Above, and thou shalt have Me to thy Reward, and thou shalt be fulfilled of Joy and Bliss; and thou shalt never more have no manner of pain, no manner of sickness, no manner of misliking, no wanting of will, but ever Joy and Bliss without end. What should it then grieve thee to suffer awhile, since it is My Will and Worship?"

Oct. 23.

In this word: "Suddenly thou shalt be taken," I saw that God rewardeth man for the patience that he hath in abiding of God's Will, and of His Time.



Oct. 24.

Man lengthened his patience over the time of his living, for unknowing the time of his passing. This is a great profit; for if a man knew his time, he should not have patience over that time. And also God willeth that while the soul is in the body, it seem to itself that it is ever at the point to be taken; for all this life, and this longing that we have here, is but a point. And when we shall be taken suddenly out of pain into Bliss, then pain shall be nought.



Oct. 25.

It is full blissful for man to be taken from pain, more than for pain to be taken from man; for if pain be taken from us it may come again. Therefore this is a sovereign comfort, and a blissful beholding in a longing soul, that we shall be taken from pain; for in this promise I saw a merciful compassion that our Lord hath in us for our woe, and a courteous assurance of clear deliverance; for He willeth that we be comforted in the overpassing Joy.

Oct. 26.

And that He shewed in these words: "And thou shalt come up Above; and thou shalt have Me to thy Reward, and thou shalt be fulfilled of Joy and Bliss." It is God's Will that we set the point of our thought in this blissful beholding as oft-time as we may, and as long keep us therein by His Grace; for this is a blissful contemplation to the soul that is led of God, and full much to His Worship for the time that it lasteth.



Oct. 27.

And when we fall again to ourself by heaviness and ghostly blindness, and feeling of pains, ghostly and bodily, by our fragility, it is God's Will that we know that He hath not forgot us. It is God's Will that we take His Promises and His comfortings as largely and as mightily as we may take them. And also He willeth that we take our abidings and our dis-eases as lightly as we may take them, and set them at nought; for the lightlier that we take them, and the less price that we set at them for love, less pain shall we have in the feeling of them, and the more thanks and reward shall we have for them.



Oct. 28. Saint Simon and Saint Jude.

And thus I understood that what man or woman wilfully chooseth God in this life for love, he may be sure that he is loved without end, with endless Love that worketh in him that Grace; for He willeth we keep this trustily, that we be as secure in hope of the Bliss of Heaven whiles we are here, as we shall be in security when we are There. And ever the more liking and joy that we take in this secureness, with reverence and meekness, the better liketh Him.

Oct. 29.

For, as it was shewed, this reverence that I mean is a holy courteous dread of our Lord, to which meekness is knit; and that is, that a creature seeth the Lord marvellous great, and herself marvellous little; for these virtues are had endlessly to the loved of God.

Oct. 30.

It is God's Will that I see myself as much bound to Him in love as if He had done for me all that He hath done. And thus should every soul think in regard of His love—that is to say, the Charity of God maketh in us such a unity that, when it is truly seen, no man can part himself from other. And thus ought each soul to think

that God hath done for him all that He hath done. And this sheweth He to make us to love Him, and like in Him, and nothing dread but Him; for it is His Will we know that all the might of our enemies is locked in our Friend's Hands.



Oct. 31.

And therefore the soul that knoweth this securely, she shall not dread but Him that she loveth. All other dreads she will set them among passions, bodily sicknesses, and imaginations. And therefore, though we be in such pain, woe, and dis-ease, that us thinketh we can think of right nought but that we are in, or that we feel, yet as soon as we may, pass we it lightly over, and set we it at nought. And why? For God will be known; for if we know Him, and love Him, and reverently dread Him, we shall have patience, and be in great rest. And it shall be great liking to us all that He doth. And this shewed our Lord in these words: "What should it then aggrieve thee to suffer awhile; seeing it is My Will and My Worship?" For this reverend dread is the fairest courtesy that is in Heaven before God's Face.



Nov. 1. The Feast of All Saints.

All the help that we have of special Saints, and of all the blessed Company of Heaven, the dear worthy love, and the endless friendship that we have of them, it is of His Goodness. For the means that the Goodness of God hath ordained for to help us, be full fair and many. Of which the chief and principal mean is the Blessed Nature that He took of the Maiden, with all the means that went before, and come after, which belong to our Redemption and to our endless Salvation.

*Nov. 2. Commemoration of All Souls.*

And then our Good Lord opened my ghostly eye, and shewed me my soul in the midst of my heart. I saw the soul so large, as it were an endless world, and also as it were a blessed kingdom. And by the conditions that I saw therein, I understood that it is a worshipful city. In midst of that city, our Lord Jesus, Very God, and Very Man, a fair Person, and of large stature, Highest Bishop, Most Solemn King, Worshipful Lord. And I saw Him clothed solemnly in worship. He sitteth in the soul, even right in peace and rest. And He ruleth and guideth Heaven and Earth, and all that is.

Nov. 3.

The Manhood with the Godhead sitteth in rest; the Godhead ruleth and guideth all without any instrument or business. And the soul is all occupied with the Blessed Godhead—that is, Sovereign Might, Sovereign Wisdom, and Sovereign Goodness. The place that Jesus taketh in our soul He shall never remove without end, as to my sight; for in us is His Homeliest Home, and His Endless Dwelling.

Nov. 4.



And in this He sheweth the liking that He hath of the making of man's soul; for as well as the Father might make a creature, so well would the Holy Ghost that man's soul were made, and so it was done. And therefore the Blissful Trinity rejoiceth without end in the making of man's soul; for He saw, without beginning, what should like Him without end.

Nov. 5.



Thus I understood truly that our soul may never rest in a thing that is beneath itself. And when it cometh above all creatures into itself, yet may it not abide in the beholding of itself; but all the beholding is blissfully set in God—that is, the Maker dwelling therein—for in man's soul

is His Very Dwelling. And the highest Light and the brightest shining of the City is the glorious Love of our Lord God, as to my sight. And what may make us more rejoice in God than to see in Him that He rejoiceth in us highest of all His Works ? For He made man's soul as fair, as good, as precious, as He might make it a creature.

Nov. 6.



Therefore the Blessed Trinity is full pleased without end, in the making of man's soul. And He will that our hearts be mightily raised above the deepness of the earth, and all vain sorrows, and rejoice in Him. This was a delectable sight, and a restful shewing that is without end. And the beholding of this, whiles we are here, it is full pleasant to God, and full great profit to us. And the soul that thus beholdeth, it maketh him like to Him that is beholden, and united in rest and peace by His Grace. And this was a singular joy and bliss to me, that I saw Him sitting; for the truth of sitting shewed endless dwelling.

Nov. 7.



And He gave me knowing truly, that it was He that shewed me all before. And when I had beholden all this with advisedness, then shewed our Good Lord words full meekly, without

voice, and without opening of lips, right as He had done afore, and said full sweetly: "Wit it now well, it was no raving thou sawest to-day; but take it and believe it, and keep thee therein, and comfort thee therewith, and trust thereto, and thou shalt not be overcome."

Nov. 8.



These last words were said for learning of full true secureness—that is, that our Lord Jesus, that shewed me all. And right as in the first word that our Good Lord shewed, meaning His Blessed Passion: "Herewith is the Fiend overcome"; right so He said in the last word, with full true faithfulness, meaning us all: "Thou shalt not be overcome."

Nov. 9.



And all this learning and this true comfort is general to all my fellow-Christians, as it is afore-said, and so is God's Will. And this word: "Thou shalt not be overcome," was said full sharply and full mightily, for comfort and secureness against all tribulations that may come.

Nov. 10.



He said not, "Thou shalt not be troubled, thou shalt not be travailed, thou shalt not be dis-eased,"

but He said: "Thou shalt not be overcome." God willeth that we take heed at this word, and that we be ever mighty in faithful trusting, in weal and in woe. For He loveth and liketh us; and so willeth He that we love Him and like Him, and mightily trust in Him, and all shall be well.



Nov. 11.

In all this blessed shewing our Good Lord gave understanding that the sight should pass. Which blessed shewing the Faith keepeth, with His Own Good Will and Grace. He left with me His Own blessed Word in true understanding, bidding me full mightily that I should believe it, and so I do; blessed may He be. I believe that He is our Saviour that shewed it, and that it is in the Faith that He shewed it. And therefore I love it, ever rejoicing; and thereto I am bound by all His Own meaning, with the next words that follow: "Keep thee therein, and comfort thee therewith, and trust thereto." His meaning is to fasten it faithfully in our heart; for He willeth that it dwell with us in faith unto our lives' end.



Nov. 12.

He willeth that we have ever faithful trust of His Blessed Promises, knowing His Goodness.

For our faith is contraried in divers manners, by our own blindness, and our ghostly enemies, within and without. And therefore our Precious Lover helpeth us with true ghostly Light, and true teaching, on divers manners within and without, whereby that we may know Him. And therefore in what manner that He teacheth us, He willeth that we perceive Him wisely, receiving Him sweetly, and keep us in Him faithfully.

Nov. 13.



For above the Faith is no goodness kept in this life, as to my sight. And beneath the Faith is no health of soul. But in the Faith there willeth our Lord that we keep us; for we have by His Goodness and His Own working, to keep us in the Faith. And by His sufferance, through ghostly enmity, we are proved in the Faith, and made mighty. For if our Faith had not enmity, it should deserve no reward, as by the understanding that I have in our Lord's meaning.

Nov. 14.



We have matter of mourning, for our sin is cause of Christ's Pains; and we have lastingly matter of joy, for endless Love made Him to suffer. And therefore the creature that seeth and feeleth the working of Love by Grace, hateth

nought but sin; for of all things, as to my sight, love and hate be hardest and most unmeasurable contraries.



Nov. 15.

I have meaning of three appearances of our Lord; the first is, the appearance of Passion, as He shewed whiles He was with us in this life, dying. The second manner of appearance it is pity, and ruth, and compassion; and this sheweth He to all His lovers, with secureness of keeping that hath need to His Mercy. The third is the Blissful Countenance, as it shall be without end. And this was oftenest shewed, and longer continued.



Nov. 16.

And thus, in the time of our pain and our woe, He sheweth to us the appearance of His Passion and His Cross, helping us to bear it by His Own Blessed Virtue. And in time of our sinning, He sheweth to us the appearance of ruth and pity, mightily keeping us, and defending against all our enemies. And these two be the common appearances which He sheweth to us in this life, therewith meddling the third.



Nov. 17.

The third, that is His Blessed Appearance; like in part as it shall be in Heaven; and that is by gracious touching of sweet lightening of ghostly life, whereby that we are kept in true Faith, Hope, and Charity, with contrition and devotion, and also with contemplation, and all manner of true joys and sweet comforts. The Blissful Appearance of our Lord God worketh it in us by Grace.



Nov. 18.

I saw that two contraries should not be together in one standing. The most contrarious that are, is the highest Bliss and the deepest pain. The highest Bliss that is, is to have God in clarity of endless Light, Him verily seeing, Him sweetly feeling, Him all peaceable having in fulness of Joy; and thus was the Blissful Countenance of our Lord God shewed in part.



Nov. 19.

In which shewing I saw that sin was the most contrary, so far forth that as long as we be meddled with any part of sin we shall never see clearly the Blessed Countenance of God. And the more horrible and grievous that our sins be, the deeper

are we for that time from this blessed sight. And therefore it seemeth to us oftentimes as we were in peril of death, and in a part of hell, for the sorrow and the pain that sin is to us. And thus we are dead for the time from the very sight of our Blissful Life.



Nov. 20.

Me behoveth to tell in what manner that I saw sin deadly in the creatures which should not die for sin, but live in the Joy of God without end. In all this I saw faithfully that we be not dead in the sight of God, nor He passeth never from us; but He shall never have His full Bliss in us till we have our full Bliss in Him, verily seeing His Fair Blissful Countenance, for we are ordained thereto in Nature, and get thereto by Grace.



Nov. 21.

I saw how sin is deadly for a short time to the blessed creatures of Endless Life; and ever the more clearly that the soul seeth God's Blissful Countenance by grace of loving, the more it longeth to see It in fulness—that is to say, in His Own Likeness.



Nov. 22.

For, notwithstanding that our Lord God dwelleth now in us, and is here with us, and calleth us, and embraceth us for tender Love that He may never leave us, and is more near to us than tongue can tell, or heart may think; yet can we never stint of mourning, nor of weeping, nor of seeking, nor of longing, till when we see Him clear in His Blissful Countenance; for in that precious sight there may no woe abide, nor no weal fail.



Nov. 23.

And in this I saw matter of mirth, and matter of mourning: matter of mirth, that our Lord our Maker is so near to us, and in us, and we in Him, by faithfulness of keeping of His great Goodness. Matter of mourning, for that our ghostly eye is so blind, and we so borne down with weight of our mortal flesh, and darkness of sin, that we may not see our Lord God clearly in His Blissful Countenance. No, and because of this darkness, scarce we can believe or trow His great Love and our faithfulness of keeping. And therefore it is that I say we may never leave off mourning and weeping.



Nov. 24.

For the natural desire of our soul is so great and so unmeasurable, that if it were given us to our joy and our comfort; all the nobleness that ever God made in Heaven and in earth, and we saw not the Fair Blissful Countenance of Himself, yet should we never leave mourning nor of ghostly weeping—that is to say, of painful longing—till when we see verily the Fair Blissful Countenance of our Maker.

Nov. 25.



And if we were in all the pain that heart may think, or tongue may tell, and we might in that time see His Blissful Countenance; all this pain should us not grieve. This is that blissful sight, the end of all manner of pain to loving souls, and the fulfilling of all manner of joy and bliss. And that shewed He in the high marvellous words, where He saith: “I It Am that is Highest; I It Am that thou lovest; I It Am that is All.”

Nov. 26.



It belongeth to us to have three manner of knowings. The first is that we know our Lord God. The second is, that we know ourself, what we are by Him in Nature and in Grace; the third is, that we know meekly what ourself is in regard

of our sin, and in regard of our feebleness. And for these three was all this shewing made, as to my understanding. And therefore of this ghostly sight I am stirred to say more, as God will give me grace.



Nov. 27.

God shewed two manner of sickness that we have; the one is impatience, or sloth; for that we bear our travail and our pain heavily. The other is despair, or doubtful dread. Generally He shewed sin, wherein all is comprehended, but in special He shewed none but these two. And these two are it that most travaileth and troubleth us, as by that our Lord shewed me. Of which He willeth we be amended. I speak of such men and women that for God's Love hate sin, and dispose them to do God's Will; then by our ghostly blindness we are most inclining to these.



Nov. 28.

And therefore it is God's Will that they be known, and then should we refuse them, as we do other sins. And for help against this, full meekly our Lord shewed the patience that He had in His hard Passion; and also the joy and the liking that He hath of that Passion for Love.

And this He shewed in example, that we should gladly and easily bear our pains; for that is great pleasing to Him, and endless profit to us. And the cause why we are travailed with them is for unknowing of Love.



Nov. 29.

Though the Three Persons of the Blessed Trinity be all Even in the Self, the soul took most understanding in Love; yea, and He willeth in all things that we have our beholding and our rejoicing in Love. And of this knowing are we most blind.



Nov. 30.

Saint Andrew.

Some of us believe that God is All Mighty, and may do all; and that He is All Wisdom, and can do all; but that He is All Love, and will do all; there we fail. And this unknowing it is that most letteth God's lovers, as to my sight; for when we begin to hate sin, and amend us by the ordinance of Holy Church, yet there dwelleth a dread that letteth us, by the beholding of ourself, and of our sin afore done; and some of us for our everyday sins. For we hold not our promise, nor keep our cleanness that our Lord setteth us in; but fall oft-times into such wretchedness that shame it is to say it. And the beholding of this

maketh us so sorry, and so heavy, that scarce we can see any comfort. And this dread we take sometimes for a meekness, but it is a foul blindness and a wickedness. And we cannot despise it as we do another sin that we know, which cometh through lack of true judgment. And it is against truth; for of all the Properties of the Blissful Trinity it is God's Will that we have most faithfulness and looking in Love; for Love maketh Might and Wisdom full meek to us. For right as by the Courtesy of God He forgetteth our sin after the time that we repent us, so willet He that we forget our sin in regard of our unskilful heaviness, and our doubtful dreads.

Dec. 1.



We know in our Faith that God alone took our Nature, and none but He; and, furthermore, that Christ alone did all the great Work that belongeth to our Salvation, and none but He; and right so He alone doth now in the last end—that is to say, He dwelleth here in us, and ruleth us, and guideth us in this living, and bringeth us to His Bliss. And thus shall He do as long as any soul is on earth that shall come to Heaven; and so far forth that if there were none such soul in earth but one, He should be with that all alone, till He had brought it up to His Bliss.

Dec. 2.

I saw that God rejoiceth that He is our Father, and God rejoiceth that He is our Mother, and God rejoiceth that He is our Very Spouse, and our soul His Loved Wife. And Christ rejoiceth that He is our Brother, and Jesus rejoiceth that He is our Saviour. These be five high Joys, as I understand, in which He willeth that we rejoice, Him praising, Him thanking, Him loving, Him endlessly blessing. And of all things we may please Him best, wisely and truly to believe it, and to rejoice with Him and in Him.

*Dec. 3.*

This was a beginning of teaching which I saw in the same time, whereby I might come to knowing in what manner He beheld us in our sin. And then I saw that only pain blameth and punisheth. And our courteous Lord comforteth and succoureth. And ever He is to the soul in glad Cheer, longing and loving to bring us to His Bliss.

*Dec. 4.*

The place that the Lord sat on was simple, on the earth, barren and desert, alone in the wilderness: His Clothing was wide and side, and full seemly, as falleth to a Lord; the colour of His

Clothing was blue as azure, most sad and fair;
His Countenance was merciful. His Eyes were
most fair and seemly, shewing full of lovely pity.
And within Him an heyward, long and broad,
all full of endless Heavens.

Dec. 5.



And the lovely looking that He looked on His
Servant continually, and namely, in his falling,
methought it might melt our hearts for love, and
burst them in two for joy. This fair looking
shewed for a medley which was marvellous to be-
hold. The one was Ruth and Pity, the other
Joy and Bliss. The Joy and Bliss passeth as far
the Ruth and Pity as Heaven is above earth: the
Pity was earthly, and the Bliss heavenly.

Dec. 6.



The Ruth and the Pity of the Father was for
the falling of Adam, which is His most loved
creature; the Joy and the Bliss was for the falling
of His dear worthy Son, Which is even with the
Father. The merciful beholding of His lovely
Countenance fulfilled all earth, and descended
down with Adam into hell, with which continuant
Pity Adam was kept from endless death. And
this Mercy and Pity dwelleth with mankind unto
the time that we come up into Heaven.

Dec. 7.

But man is blinded in this life, and therefore we may not see our Father God as He Is. His sitting on the earth, barren and desolate, is this to mean: He made man's soul to be His Own City, and His Dwelling-Place, which is most pleasing to Him of all His Works. And what time man was fallen into sorrow and pain, he was not all seemly to serve to that noble office.



Dec. 8. Conception of Blessed Virgin Mary.

And therefore our kind Father would have dight Him none other place but to sit on the earth, till what time, by His Grace, His dear worthy Son had brought again His City into the noble fairness, with His hard Travail.

Dec. 9.



The blueness of that Clothing betokeneth His steadfastness. The largeness of His Clothing, which was fair flaming about, betokeneth that He hath enclosed in Himself all Heavens, and endless Joy and Bliss. And this was shewed in a touch, where I saw that my understanding was led into the Lord; in which I saw Him highly rejoice, for the worshipful restoring that He will and shall bring His Servant to by His Plenteous Grace.

Dec. 10.

There was a treasure in the earth which the Lord loved. The wisdom of the Servant saw inwardly that there was one thing to do, which should be worship to the Lord. And the Servant for love having no regard to Himself, nor to nothing that might befall of Him, hastily did start and run at the sending of His Lord to do that thing which was His Will and His Worship.

Dec. 11.



Another marvel was that this Solemn Lord had no Servant but One, and Him He sent out. And all this time the Lord should sit right on the same place, abiding the Servant whom He sent out; in which Servant is a double understanding. Outward He was clad simple, as a labourer which was disposed to travail.

Dec. 12.



The Servant stood full near the Lord, not even fore anenst Him, but in part aside, and that on the left side. His clothing was a white kirtle, single, old, and all defaulted. I marvelled from whence the Servant came; for I saw in the Lord that He hath within Him Endless Life, and all manner of Goodness, save the treasure that was in the earth, and that was grounded within the Lord in marvellous deepness of endless Love.

Dec. 13.

In the Servant is comprehended the Second Person of the Trinity; and in the Servant is comprehended Adam—that is to say, all Man. And therefore when I say the Son, it meaneth the Godhead, Which is Even with the Father. And when I say the Servant, it meaneth Christ's Manhood, Which is rightful Adam. By the nearhood of the Servant is understood the Son; and by the standing on the left side is understood Adam.

Dec. 14.

The Lord is God the Father; the Servant is the Son Jesus Christ; the Holy Ghost is the Even Love that is in Them Both. When Adam fell, God's Son fell, for the right union which was made in Heaven: God's Son might not be separate from Adam, for by Adam I understood all men.

Dec. 15.

By the wisdom and the goodness that was in the Servant, is understood God's Son; by the poor clothing as a labourer standing near the left side, is understood the manhood of Adam, with all the mischief and feebleness that followeth; for in all this our Good Lord shewed His Own Son and Adam but one Man.

Dec. 16.

The virtue and the goodness that we have is of Jesus Christ, the feebleness and the blindness that we have is of Adam; which two were shewed in the Servant; and thus hath our Good Lord Jesus taken upon Him all our blame. And therefore our Father may, nor will, no more blame assign to us than to His Own dear worthy Son Jesus Christ.



Dec. 17.

Thus was He the Servant before His coming unto the earth; standing ready before the Father in purpose, till what time He would send Him to do the worshipful Deed by which mankind was brought again into Heaven—that is to say, notwithstanding that He is God Even with the Father in regard of the Godhead, yet in His foreseeing Purpose that He would be Man, to save man in the fulfilling of the Will of His Father, so He stood before His Father as a Servant, wilfully taking upon Him all our charge.



Dec. 18.

And then He started full readily at the Father's Will, and anon He fell full low in the Maiden's Womb, having no regard to Himself

nor to His hard Pains. The white kirtle is the Flesh; the singleness is that there was right nought between the Godhead and the Manhood; the straitness is poverty; the old is of Adam's wearing; the defaulting is the sweat of Adam's travail.



Dec. 19.

And thus I saw the Son stand, saying in His meaning: "Lo ! My dear Father, I stand before Thee in Adam's kirtle, all ready to start and to run: I would be in the earth to Thy Worship, when it is Thy Will to send Me: how long shall I desire it ?"



Dec. 20.

Which day and time all the Company of Heaven longeth and desireth; and all that be under Heaven, which shall come Thither, their way is by longing and desiring. Which desiring and longing was shewed in the Servant standing before the Lord; or else thus, in the Son standing before the Father in Adam's kirtle: for the longing and desiring of all mankind that shall be saved, and all that be saved is in Jesus. And all of the Charity of God, with obedience, meekness, and patience, and virtues that belongeth to us.

Dec. 21. **Saint Thomas.**

By the wallowing and writhing, groaning and mourning, is understood, that He might never rise all mightily from that time that He was fallen into the Maiden's Womb, till His Body was slain and dead, He yielding the Soul into the Father's Hand, with all mankind for whom He was sent.

*Dec. 22.*

And at this point He began first to show His Might, for then He went into Hell. And when He was there, then He raised up the great root out of the deep deepness, which rightfully was knit to Him in high Heaven. The Body lay in the Grave till Easter Morrow; and from that time He lay never more: for there was rightfully ended the wallowing, and the writhing, the groaning, and the mourning.

*Dec. 23.*

And our foul deadly flesh, that God's Son took upon Him, which was Adam's old kirtle, bare, and short, then by our Saviour, was made fair, new, white and bright, and of endless clearness, wide and side, fairer and richer than was the Clothing which I saw on the Father, for that Clothing was blue. And Christ's Clothing is

now of fair seemly medley, which is so marvellous that I can it no descry, for it is all of very worship. Now sitteth not the Lord on earth in a wilderness, but He sitteth on His rich and noble Seat, which He made in Heaven to His liking.



Dec. 24.

Now standeth not the Son before the Father, as a Servant before the Lord, dreadfully clothed, in part naked; but He standeth before the Father even right richly clothed, in blissful largeness, with a Crown upon His Head of precious richness, for it was shewed that we be His Crown, which Crown is the Father's Joy, the Son's Worship, the Holy Ghost's Liking, and endless marvellous Bliss to all that be in Heaven.



Dec. 25. The Nativity of Our Lord.

Now is the Spouse God's Son in peace with His loved Wife, which is the Fair Maiden of endless Joy. Now sitteth the Son, Very God and Very Man, in His City, in rest and in peace, which His Father hath prepared for Him of endless Purpose, and the Father in the Son, and the Holy Ghost in the Father and the Son.

Dec. 26. Saint Stephen.

Marvellous and solemn is the Place where the Lord dwelleth. And therefore He willeth that we readily attend to His gracious Touching more rejoicing in His whole Love than sorrowing in our often falling. For it is the most worship to Him of anything that we may do, that we live gladly and merrily for His Love in our penance; for He beholdeth us so tenderly, that He seeth all our living here to be penance. For kind longing in us after Him is a lasting penance in us.

*Dec. 27. Saint John.*

The Light is cause of our life; the night is cause of our pain, and all our woe; in which woe we deserve endless reward and thanks of God; for we with Mercy and Grace wilfully know and believe our Light, going therein wisely and mightily. And at the end of woe suddenly our eye shall be opened, and in clearness of sight our life shall be full; Which Light is God our Maker, Father, and Holy Ghost, in Christ Jesus our Saviour. Thus I saw and understood that our faith is our Light in our night, Which Light is God in Endless Day.

Dec. 28. Holy Innocents.

I understood that the Lord beheld the servant with pity and not with blame, for that this passing life asketh not to live all without sin. He loveth us endlessly, and we sin customably; and He sheweth it us full mildly, and then we sorrow and mourn discreetly, turning us unto the beholding of His Mercy, cleaving to His Love and to His Goodness, seeing that He is our Medicine, witting that we do naught but sin.

*Dec. 29.*

Thus, by the meekness that we get in the sight of our sin, faithfully knowing His Everlasting Love, Him thanking and praising, we please Him. "I love thee, and thou lovest Me, and Our Love shall never be separated in twain; and for thy profit I suffer." And all this was shewed in ghostly understanding, saying this blessed word: "I keep thee full securely."

*Dec. 30.*

For Charity pray we altogether, with God's working, thanking, trusting, and rejoicing. For this will our Good Lord be prayed; for He beholdeth His heavenly treasures and solace in

heavenly Joy, in drawing of our hearts from sorrow and darkness, which we are in. I desired oftentimes to wit in what was our Lord's meaning, and I was answered in ghostly understanding, saying thus: "What ! wouldst thou wit thy Lord's meaning in this thing ? Wit it well: Love was His meaning. Who shewed it thee ? Love. Wherefore shewed He it Thee ? For Love. Hold thee therein, thou shalt wit it more in the same. But thou shalt never wit therein other without end."



Dec. 31.

Thus was I learned that Love was our Lord's meaning. And I saw full surely in this, and in all, that our God made us; He loved us, which Love was never slacked nor never shall. And in this Love He hath done all His Works; and in this Love He hath made all things profitable to us; and in this Love our life is Everlasting. In which making we had beginning; but the Love wherein He made us was in Him from without beginning. In which Love we have our beginning. And all this shall we see in God without end.



Postscript.



THUS endeth the Revelation of Love of the Blissid Trinite shewid by our Savior Christ Jesu for our endles comfort and solace, and also to enjoyen in Him in this passand journey of this life.

Amen Jesu Amen.

This Revelation is hey Divinitye and hey wisdom, wherfore it may not dwelle with him that is thrall to synne and to the Devill.

And beware thou take not on thing after thy affection and liking, and leave another: for that is the condition of an heretique. But take everything with other. And, truly understonden, all is according to Holy Scripture and groundid in the same. And that Jesus, our very love, light, and truth, shall shew to all clen soulis that with mekeness aske profe reverently this wisdom of Hym. And thou to whom this boke shall come, thank heyley and hertily our Savior Christ Jesu that He made these shewings and revelations, for the, and to the, of His endles love, mercy, and goodnes for thine and our save guide, to conduct to everlastying bliss: the which Jesus mot grant us.

AMEN.

